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Frank B. Whitney

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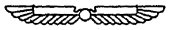
MIGHTIER THAN CIRCUMSTANCE

BY

FRANK B. WHITNEY



Second Edition

UNITY SCHOOL OF CHRISTIANITY
KANSAS CITY, MO.
1939

DEDICATED

TO YOU WHO, TAKING UP THIS BOOK,
TAKE A FORWARD STEP IN PROV-
ING YOURSELF MIGHTIER
THAN ANY CIRCUM-
STANCE IN YOUR
LIFE.

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MIGHTIER THAN CIRCUMSTANCE

"Greater is he that is in you
than he that is in the world."

BEGIN THE DAY WITH FRIENDLINESS

Begin the day with friendliness
and only friends you'll find.
Yes, greet the dawn with happiness.
Keep happy thoughts in mind.
Salute the day with peaceful thoughts,
and peace will fill your heart;
Begin the day with joyful soul,
and joy will be your part.

Begin the day with friendliness;
keep friendly all day long;
Keep in your soul a friendly thought,
your heart a friendly song.
Have in your mind a word of cheer
for all who come your way,
And they will bless you too, in turn,
and wish you "Happy day!"

Begin each day with friendly thoughts
and as the day goes on,
Keep friendly, loving, good, and kind,
just as you were at dawn.
The day will be a friendly one,
and then at night you'll find
That you were happy all day long
through friendly thoughts in mind.

EACH MORNING BEGINS A NEW LIFE

HAVE YOU ever thought of the dawning of a day as the dawning of a new life and a new world? Last night the darkness of the night blotted out your mistakes of yesterday. This morning the bright and glorious sun saluted you in a new world with new opportunities. Is this not a beautiful truth to contemplate? Does not its truth seem more and more convincing as you think about it?

To the man who thinks of life as a humdrum experience, today is just another day. It links him up with unfortunate experiences of yesterday as well as the uncertainties of tomorrow. His calendar reveals to him but a succession of days. His experience in living through them is almost the same as that of a patient and plodding animal working a treadmill.

Last night the curtain of darkness closed upon your yesterday. In the darkness of the night, in the process of sleep, your old self died to things of the past. The all-wise and all-loving God gave you sweet forgetfulness. The presence of Christ gave you rest, courage, and strength to meet the issues of the day to come. At dawn a new day, a new life,

and a new world were proclaimed to you. In the new day nothing of the past comes forth.

Do not bring into your new day any adverse thought of yesterday. You cannot afford to besmirch your new day with any old and limited beliefs. Greet the new day with a smile. Let the dawning sun be reflected in your countenance and be in turn reflected into the faces and hearts of those with whom you come in contact.

Each dawning begins a new life. Not a single self-imposed limitation of yesterday can prevail in your new day. The world is yours. You have power within you to conquer every situation. Everything lies before you. You stand at the threshold of opportunities.

Each morning heralds a new existence for you. Can you not think of yourself as reincarnated each night, invested with new wisdom and strength, empowered with new might to accomplish whatever you set out to do? Think of yourself as being brought into a new world with the blessing resting upon you that everything that happens during the day is to redound to your highest good. Think of yourself as having a charmed life, as carrying within you the presence of Christ, which is mighty to do all things.

The new life that unfolds before you this morning is but an example of the new life that will unfold before you every morning. Each morning ushers you into a new world. Here you find new friends: your friends of yesterday freed from your adverse beliefs about them, if you will only discover them. If you are wanting to meet new friends, what could

be finer than seeing your old friends in this new light!

If you think tonight that you could have improved upon your living of today, then at tomorrow's sun you will have another fresh opportunity. Just remember, however, that you must not condemn yourself for your mistakes or failures of today. At tomorrow's sun, another new life will unfold before you.

You have a fresh beginning at each morning's dawn. The world greets you with a sunny smile at dawn. The sun peeks at you over the horizon in such a bewitching manner that you just cannot be downcast. You are called to play. You are called into the adventure and romance of life. Great experiences may come to you before the sun sinks in the west. Be ready for them, ready to meet and to conquer them.

Do you not like this philosophy of dawning new worlds for you? Do you not want to live for an eternity in order to see what these worlds have in store for you? What a panorama life presents to us! But one thing is necessary in order that we may live life to the fullest: we must see life in the right perspective. We must approach each day with an uplifted heart.

If life looks the same to you as it did yesterday, then your thought has not gone through the regenerating and uplifting process that it should have undergone. Today should appeal to you as much finer, more capable of giving you blessings than yesterday was. You should think of today as the best day of your life. Be happy and joyful in possessing it.

TODAY IS LOANED TO YOU

Today God puts into your hands
a day that's new and bright;
Yours to enjoy howe'er you will,
it's His again tonight.
This morning in the wee, small hours
He gave to you this prize,
Intrusted you with one new day
wherein all goodness lies.

Now you must find the good it has
and bring it forth to view;
For He has put within this day
some treasures meant for you.
And when you take the good things out,
some good you must put in;
So when tonight God views your day,
He'll find no thought of sin.

Now if tonight God sees that you
have taken out the good,
And put good back right in its place—
that you have understood
Just how to treat a brand-new day;
then on tomorrow's dawn
You'll find you'll have a brighter day,
and others from then on.

TAKING A NEW HOLD ON LIFE

YOUR ABILITY to take a new hold on life depends upon your ability to break with the thought of the past and acquire a new outlook on the present and the future. Taking a new hold, then, is simply a matter of gaining the right perspective of time. If the past continues to be something to you, then the unpleasant events of the past will continue to live. Their hold on you will prevent your taking a new hold on life.

If you would take a new hold on life, then life must ever be unfolding new viewpoints to you. The value of an unpleasant situation of yesterday lies entirely in its ability to contribute to your good of today. Today is the only time you, as a student of Truth, can recognize. You can do nothing now about the past beyond handling it in consciousness. Your future is taken care of by your mental attitude of today.

Your life is enriched to the extent that you live in the present. The reason for this is that in the present you actually participate in the blessings of God. The present moment is the only time recognized by Spirit. You can see that you must grasp opportunities now, take a new hold on yourself now, enjoy the blessings of God now.

Probably there are many persons who, in the last

year or so, were in unpleasant situations, financial and otherwise, and who for years to come will continue to vex their minds with their adversities and reverses of yesterday. The past and their belief in failures, injustice, and financial losses will have such a strangle hold upon them that they will be unable to get a new grip on life. They will be unable to receive the good things that seek them today. Their thought about the past will act as a barrier to prosperity, justice, order, and success.

Do you see that in order to lay hold of the blessings of today you must break with the unpleasant memories of yesterday? Do you see that as long as you hold to negative thoughts and conditions you cannot be receptive and responsive to new blessings? Your clinging to the memory of the misfortune and sorrow of yesterday keeps you from taking a new hold on life.

Many an invalid has taken his first step toward recovery by dropping from his mind adverse thoughts of the past. By ridding his mind of hate, fear, jealousy, and revenge he has been able to lay hold of the love of God. By dropping from mind the belief in injustice and mistreatment, by forgiving others, he has taken a step toward receiving the healing power of God.

Entertain the mental attitude in which you cease to pay attention to the failures and unpleasant memories of the past. Remember that Lot's wife became crystallized when she looked behind her. Your mental attitude should be such that you are always facing forward, enjoying the blessings in front of you and preparing yourself for those which lie just beyond.

The only time to take a new hold on life is the present time, the present moment. You but delay your salvation from adverse experiences as long as you fail to put out of your life the memories of unfortunate experiences, and to lay hold of the blessings at hand.

You cannot continue in the thought that some one has treated you unjustly. You cannot continue to think of financial reverses, of a position you had yesterday that was better than the one you have today. You must try not to live in the past. If you would improve conditions you must make new history for yourself! To be content to bask in the glories and successes of yesterday is to fail to see the blessings of today right at hand.

The thought we convey in this message is that of living in the now, adopting a new outlook on life, taking a new hold. When you live in memories of the past, you live in a dream, in an unreality. Only the present moment has reality in Truth. Only the present time offers you opportunities. You can live only in the present moment.

If you would forget the past, you must forgive yourself: free yourself of the "sin" of holding yourself in the thought of limitation. You can forgive yourself only by disabusing your mind of the offending thought. This you can do by filling your mind with new ideas, new ideals, new interests. By this process you place yourself in position to receive from God.

WHEN MORNING COMES

I like to greet the morning
with a bright and cheery smile,
To waken with lightheartedness,
no memory of guile;
To stretch upon my couch full length
and feel that this old earth
Is filled with joy and all things good;
and celebrate my birth.

I like to feel that all things new
come forth at morning's light,
That all mistakes of yesterday
just disappeared last night.
And as I greet the morning dawn
a new world comes to view,
I see new opportunities,
and enter life anew.

I like to greet the dawning day.
I find the day greets me
And says: "Arise! You've things to do!
A thousand things to see!
For I will show you love and joy
and good you've never seen!"
Oh, it's a joy to greet the day
with soul awake, serene.

LIFE BEGINS FOR ME ANEW

AT THE BEGINNING of each day, life begins for me anew. At the close of each day, I emerge from an old world into a new. This is a provision of God whereby I am daily purified and renewed. Each new day gives me an opportunity to begin life anew.

When I go to sleep at night, the merciful and compassionate Spirit of Christ frees my mind from all memory of unpleasant events of the day that is closing. I give up all tendency to blame myself for the mistakes of the day, since I have acted according to my best judgment at the time. I cease to condemn myself for what I have thought, said, or done during the day. I give myself into the care of the Spirit of Christ and I am loved and forgiven.

I go to sleep at night realizing that I am infolded in the presence of Christ. I know that at the close of the day I make a break with all unpleasant memories, with all thoughts that would give me anxiety or worry. The day that closes, closes the old world to me. Pleasant sleep becomes to me the vestibule through which I enter the new day, the new world, and the new life.

In sleep, I am refreshed by the Spirit of peace and love. I awake to a new day, new possibilities, new opportunities. I enter a new world into which

I take no unpleasant memories or worries of the preceding day. I will not sully my new day by carrying into it any adverse or negative belief. I give thanks for each day and greet it at dawn with a happy heart and a smile.

At dawn I realize that I have never before lived in the new day and that it will have pleasant surprises and many blessings for me. I realize that I have but twenty-four hours to extract from it all the blessings that it has to offer to me. I greet each friend with the realization that he is renewed in the new day. He is especially renewed in my conception of him, since he is freed from any limited belief that I have entertained about him in the past. I behold him in a new light, unfettered by his limitations of the past.

I begin the day with the realization that some great good is in store for me and I know that this cannot escape me. I realize that no blessing can pass me by when I am receptive to it. No good from heaven can find me in a mood to be unfriendly toward it.

I rejoice each morning that I am freed from every limiting belief that I have previously entertained about myself. I rejoice to know that I approach each day with the realization that my health problems of the previous day have been solved. I greet each day with the realization that it brings me the consciousness of what I am in the Truth of Christ—whole and well. I know that I am being quickened to the realization that in Spirit I am a child of God, fearless and free. I am ready to accept every good that comes my way and to draw to me the blessing that comes

from Christ as He draws near to me.

I realize in the new day that my failures of the past belong to the past. My success belongs to the present, the new day. No failure of the past can affect the success and prosperity of the new day. The new vision that comes to me in my new day reveals to me fresh opportunities for success.

I cease to look to tomorrow for my happiness. I realize that I can be happy tomorrow only through building up a consciousness of happiness today. In Spirit, today is the only time. It is the eternal now and the timeless time of Spirit. How important it is that I should live today to the full and draw from it all the good that it has to offer me!

Today I realize that neither person nor thing can keep me from enjoying the blessings of God. Nothing external to me can keep me from realizing that Christ in me is greater than that which is external to me. I turn my attention to the power of Christ in me and realize that it is the power that gives me light, peace, joy, love, health, and plenty. His presence becomes the presence of the good I desire in my life.

This is the way I greet my new day. It is the way I turn in thought to God and give thanks for the good that is given to me. I am grateful and thankful for every evidence of the goodness of God.

I rejoice to live in the consciousness that all good comes to me now.

LIFE BEGINS FOR ME TODAY

Life begins for me today!
New worlds before me lie!
The yesterdays have passed away
No more to cause a sigh.
Before me lies the bright today,
All blessings in its hold;
And I rejoice to find it gay
And sing its joys untold.

Today for me begins anew
A life that holds for me
All that's good and real and true—
Its blessings now I see.
I look no longer to the past,
Nor wait for future days;
For with today my lot is cast,
Its present joys I praise.

ENDURING PRAYER

WHAT SHALL we do when we have prayed for a time and our prayer appears to be unanswered? Shall we cease to call upon the Lord? Shall we let go? In Isaiah we read: "Ye that make mention of the LORD, keep not silence, and give him no rest, till he establish."

Some persons pray for a time and then accept whatever comes to them or happens as a result of their prayer. They accept misfortune or adversity, if it comes after they have prayed, as an answer to their prayer. They believe that if they have prayed in some fashion or other, whatever comes to them is God's will even though that which comes is obviously evil.

Many persons do not get the right answer to their prayer, because they do not reach the spiritual heights in their praying. They do not enter the consciousness of prayer. Their prayer therefore has no bearing upon the disaster that enters their lives. They need to get into a higher consciousness when they pray and hold firmly to Truth.

If you pray for health, expect health. If you make mention of health in your prayer to the Lord, hold firmly to the truth until health is established. Do you weaken in your prayer and then accept disease as your portion? God's will is health, not disease.

Do not weaken or waver when you pray, even though you enter into a high ecstasy of prayer. Your prayer must always be positive, persistent, enduring. You must hold firmly to the truth even in the face of appearances that have no place in Truth.

Learn to be "one-pointed" in prayer. Keep your mind centered upon the good that God has in store for you and make no compromise with evil. Accept nothing short of this good. Above all, do not think that if adversity appears in your life, your prayer brought it on or that it came through God's will. God's will is always good will. His will for you is peace of mind, health of body, and success in affairs.

Give the Lord no rest until He comes into visibility as the blessing you need. Endure to this end. Pray without ceasing. Let your every breath contribute to the purpose of your prayer. Let your every thought be a thought that reinforces your prayer.

In praying the powerful prayer of Truth in being positive and enduring, you must enter that high consciousness which knows no sense of weariness or tenseness. Let your prayer be firm and strong, and do not try to back it up by human will power. You are willing that God should give you something. You are relaxed in mind to the extent that you know positively what His good will is.

Enduring prayer persists through all sense of discouragement. The human sense of weariness is overcome when we realize that we are praying the mighty truths of God. We are seeing His truths established within us. In this way we lose all sense of discouragement and mere personal values. The truths of God exist independently of our personal feelings.

When evil presents itself to you in any guise, make mention of the presence of God, the good. Rise to the heights where you perceive the allness of God. Keep not silent. Speak the word. Take no rest in your endeavors. Be refreshed through knowing that you are thinking and acting from the standpoint of Truth. The Lord will establish your good because He has naught of evil to offer you. Ever bear this in mind.

If your efforts appear to avail nothing, you have but one thing to do: keep praying. The person who needs to pray can do nothing else but pray. Prayer is his one and only way out of his difficulties. His prayer must endure. He must mention his need to the Lord in prayer and persist in prayer until his need is met.

When you pray you are but realizing a mighty truth against which nothing can prevail. This mighty truth is established in you when you reach that high consciousness in which this truth is absolute, knowing no opposition or limitation. You pray the positive and absolute prayer when you reach the heights in which God, the good, exists as all in all. His good is established in you as the answer to your prayer when you allow Truth to become firmly established in your mind. Your prayer endures when His Truth endures in your consciousness, defying all opposition and doubt.

We enter prayer with a sense of humility and emerge from it victorious and triumphant—if we know how to pray the positive prayer.

STOP AND PRAY

When things about you are disturbed
and all the world's amiss,
When other persons seem to take
away your joy and bliss,
There's but one thing that you can do
if you would clear your day:
Cease thinking of disturbing things—
stop where you are and pray!

"Stop, look, and listen," warns the sign
at busy thoroughfare,
And so in life this warning's good
to free you from all care.
Stop thinking all disturbing thought
and look to Christ instead,
And listen to His guiding voice
if by Him you'd be led.

And when in life you see that you
have troubled thoughts in mind,
There's but one thing for you to do
if happiness you'd find;
Stop, look, and listen—stop ana pray!
Let Christ have His own way!
You'll find your troubles come to end
if you but stop and pray.

THE MOST EFFECTIVE PRAYER

WHAT is the method of praying most effectively? How can I pray and always be sure of being answered? How can I be assured, when I pray, that it is God's will for my prayer to be answered? How many times these questions come to us and how simple are the answers! How often we become so engrossed in the science of prayer that we forget to be divinely simple in the art of praying!

The most effective prayer is the clearest realization that we already have that which we seek. We get the clear realization that in Spirit we have that which we desire and we behold it coming into visibility and manifestation. We can see at once that this is a prayer of both understanding and faith. Certainly we must understand Truth in order to pray in this fashion and, again, we must have faith in order to see with spiritual eyes the manifestation of that which has not as yet appeared in manifestation.

There are numerous complications and complexities involved in the various explanations of how to pray. The best way to pray, then, would seem to be the simplest way. Certainly seeing the manifestation of that for which we pray is the measure of simplicity itself, because by so doing we take the attitude more or less that our prayer is made, heard, finished, and answered. It becomes virtually a prayer of thanks-

giving because we enter into a spirit of rejoicing for that which we have sought through prayer.

Getting the clear realization of an answer to prayer should be a simple matter. The person who can enter spiritual consciousness may well know that the answer to his prayer already exists there and that he has but to make a mental demand or claim for it in order to see it come into visibility.

One thing is certain. When you pray, you must not recognize concessions or limitations. You must not enter a state of prayer with the thought that something can interfere with the answering of your prayer. You must not believe that any person, thing, situation, or power can interfere with God's giving you your answer full and complete. Your prayer must be positive.

When you pray for some good, do not take the attitude that it may not be God's will for you to have it. Remember that God's will is always good will. Do not think of God as in the position of some person who has personal choices. God has no choice but to give you good. It would be utterly impossible for Him to bring evil into your life. Only you can do this and in opposition to God's will.

What shall we think of the person who prays for health but fails to get health as the answer to his prayer? But one thing: his failure to pray aright. His attempt to pray did not give him the reward he sought. Many persons who attempt to pray for health do not get the clear realization that they already have health in Spirit. They fail to get results because they fail to get this clear realization of health.

What about the person who prays for success in

business but fails to achieve it? He fails to get the clear realization of his success. He fails to behold his success as a reality. He fails to carry this vision to the point where failure no longer has a place in his life. Certainly, he must not blame any other person or power for his failure. He must not think that the science of prayer has failed.

When in praying you get the realization that what you desire is already yours, you may be sure the answer to your prayer will soon appear in manifestation. You may be sure that you have entered that high consciousness in which prayer and answer are one. You can see that the clear realization of the answer to your prayer is the most effective way of prayer since results are always forthcoming.

Many persons pray with fear and trembling. They fear that they are about to take something which does not belong to them. One metaphysical writer once remarked that many persons praying for health would succumb from fright if they should suddenly receive health as an answer to prayer. The individual praying must expect the answer. He must anticipate the blessing he seeks.

Praying in this effective way strengthens our faith in prayer. We have the inner conviction that our prayer will be answered. We know that when we get the clear realization of the answer, the answer will come into visibility.

MY PART IN PRAYER

My part is but to ask in prayer,
not wonder how or when
Will God make answer to my prayer
and send me good again.
My part is but to open wide
my heart and therein find
That God already dwells therein
and has my good in mind;

My part, to know the good I seek
is ever seeking me
And that the blessing I would have,
already I can see;
My part, to leave to God all things
with not a thought of fear;
For He will always be with me,
yea, ever be so near.

And now I come to think of this:
God's loving part in prayer?
His part is but to bless my life,
His good with me to share.
He'll not withhold one thing from me
when I in prayer can see
That 'tis my part to well rejoice
and see Him blessing me.

IMPERSONAL PRAYERS

THOSE who are studying Truth and applying it through prayer to their problems find that there are several methods of praying. They find that if they do not get results one way, they can get them by praying some other way. They find that each problem has its own solution.

Those who have personal problems find that they have to get out of personal consciousness before they can get results. If the thought of some person who is unfriendly toward you comes to you quite often and this thought is both unwelcome and irritating, you may know that you are in personal consciousness. We may define personal consciousness as a consciousness in which we look upon persons as having power to harm us. Also, it is a consciousness in which we are inclined to look to our own personal and selfish interests to the exclusion of the highest good of others.

The one who is in personal consciousness must cease thinking of others when praying about a personal situation. Trying to declare the truth while using the name of the person is often to cause more trouble. The force of our adverse thought enters into our treatment and it becomes too personal to yield results.

Recently we heard of a man who had been trying for years to pray concerning a personal situation,

but without results. Finally he saw that he had not been praying in the right way. Through praying for his enemy he was uniting himself and him in a negative thought, since he was unable to get out of personal consciousness. The truth dawned upon him. He discovered that whenever the thought of this person came to him, he should be impersonal. He repeated the Lord's Prayer whenever this man came to his mind! While the man had no relation to the words of the prayer, the prayer was prayed with the intention of turning the matter over in an impersonal way to the Lord. The thought of the enemy came to be represented in the prayer's mind as the Lord's Prayer. In a few weeks the prayer was answered and friendship was restored. Impersonal praying had brought results.

We are reminded of the story of a little Irishwoman who once said that she never thought of the person for whom she was praying. She just said her beads, and in some way her prayer was answered. She prayed impersonally. She entered into a high consciousness where personality is forgotten.

If you have been holding the name of an enemy in mind when you prayed for him, get out of personal consciousness and pray impersonally. Try our friend's plan of using the Lord's Prayer. This method of praying will help you to get your personal self out of the way and let the Lord's work be done. If you have to repeat the prayer fifty times a day, do so. You had better think of the Lord fifty times than think of some one as an enemy that many times. The prayer will lift you to the realization that you have no enemies, no personal problems, no difficul-

ties. This is the purpose of prayer.

You will never be able to get out of a difficult personal situation so long as you are in personal consciousness and believe that some person dislikes you or has power to harm you. You cannot get results from prayer if in your attempt to pray for him you give part of your thought to thinking how evil he is.

The first time you use the Lord's Prayer in this way you must have a definite impression what your intention is. After that, let the prayer come to your mind instead of the thought of the one you have disliked or who has seemed to injure you.

The impersonal prayer belongs to the higher consciousness, to that which is impersonal and universal. We lose the personal thought of others when we enter into the realization by which we know them as children of God. If you have thought of another as your enemy, you must give your mind a rest so that God can reveal to you your enemy's Christlikeness. We have power to see others at times even from a higher viewpoint than that from which they have been able to see themselves.

The impersonal prayer is born of the impersonal consciousness. In the impersonal prayer we lose sight of the personal side of ourselves and that of the one for whom we pray. We enter the realization where God instead of our personal thought is at work. Our prayer is answered, because our personal consciousness ceases to act as a barrier to God.

SELFLESS PRAYER

Some one prayed at break of day
When some one needed prayer.
Some one's prayer was lifted high
And lifted some one's care.
Some one stopped at early dawn
To greet with prayer the day;
Some one else with burdens bowed
Felt these had gone away.
Some one thought to pray a prayer,
Knew not another's need,
But heaven heard the prayer he prayed
And answered with full speed.
Some one stopped to know the truth—
Christ's healing power to know;
And some one else thereby was healed
Of grim disease and woe.
Some one paused to pray a prayer—
A selfless prayer rose high—
And some one else shared in the prayer;
To him came his supply.
So when unselfishly we pray,
Our prayers are wafted high,
And others though unknown, in want,
Are healed and helped thereby.

GIVING TO GOD "FOR KEEPS"

IF YOU WERE to give something to a friend today, take it back tomorrow, give it to him again on the third day, and get it again on the succeeding day, he would think you a strange giver. When you turn your burden or problem over to God, He does not expect to give it back to you. Expressing the thought in colloquial English, you must give it to him "for keeps."

If at night you pray and put yourself and some pet worry or problem in God's hands, reaching a consciousness of having let Him lift some burden from your shoulders, do you take the burden back from Him the next morning? When you surrender a burden or problem into God's keeping, let Him keep it. He cannot help you if you continue to take it back into personal consciousness of the consciousness of worry. He cannot act upon your problem if you do not give it to Him in its entirety. You must relinquish all claim upon it and lose all personal concern in it if you expect God to help you.

We are taught to give God two things: first, our love; secondly, our burdens. If we love God and trust in Him implicitly, we will have no difficulty in giving our burdens to Him to keep. If we are not sure of our love and are wavering in our trust, of course we shall think that we cannot trust Him when we give ourselves into His charge. If we find our-

selves taking back the burden or problem we had previously given God, we may know that we need to increase our love and trust in Him.

If you are worried about some loved one, give him to God. Let all your worry and concern about this person go with the giving. Do not place him in God's keeping and then do such a foolish thing as to worry about how God will solve the problem. Love God and trust Him.

Let God keep whatever you give to Him. Assure God when you place some one or some thing in His keeping today that you will not take this person or thing away from Him tomorrow. Let Him keep whatever you give to Him. Free your mind from all desire to take back what you give to God. You can do this by trusting God implicitly and by knowing that He will carry your burden and solve your problem.

When you give a burden to God, you give up all personal anxiety about it. When you give a problem to God, you should not expect to see anything of it or know anything about it until God returns it to you solved or else returns it to you with directions as to how you can reach the solution.

When you give your burden to God, you are set free from all sense of burden. You are mentally and physically unburdened. You shift the load from your shoulders to God's. You cannot feel weary or fatigued when God takes the burden upon Himself. His taking the load unburdens and refreshes you.

Do you see that when you give to the Lord, you must give "for keeps"? Do you see that when you give Him your burden you must let Him keep it? Do not feel that you must rest His shoulders by oc-

casionally taking it back upon yours. Do not feel that the load may be too heavy for Him and that you must share it with Him.

If you do not feel that God is equal to carrying your burden, do not give it to Him. Keep it yourself and try to bear it alone. If you give it to Him, He will expect all of it. He will not even expect you to bear any part of it or to relieve Him of it at times.

These lines from a little Unity poem convey something of this message:

Have you yet prayed about it, friend?
You wonder what is best?
Then place the matter in His hands
And leave to Him the rest.
The load is lifted when you pray;
Your heart will lose its sigh
When you give all into His hands
As He is standing by.

Yes, the load is lifted during the time of prayer, but after we cease praying we may have a sense of its coming back to us if we are not watchful.

Giving our burden to the Lord is a matter of absolute resignation. We yield all to Him. We hold nothing back for ourselves. We make a gift to God without strings on it by which to recover it. When the time comes for God to give back to us what we have intrusted to His care, we shall know when we receive it that He has removed everything troublesome from its nature and returned it to us as a blessing.

The things in your life that you do not want can be given to God.

SOMEHOW GOD ANSWERS PRAYER

Sometimes when I have tried in vain and seem about to lose, to fail, there comes to me assuring peace: The Truth of God will win, prevail. Or when it seems that everything gives only trouble and more care, I turn to God, I think to pray, and find somehow God answers prayer. I need not tell Him just the way to answer when to Him I call; my faith assures me He'll not fail when in my trust I yield Him all. And when I think of only God, to Him alone in faith repair, it matters not how hard my task, I know somehow God answers prayer. Somehow, someway, God answers prayer when otherwise I'd be afraid. 'Tis then He gives me added strength; a thousand hands come to my aid. I need to think less of the lack, to know that He is everywhere, to just appropriate the good and question not His way of prayer.

MY PACT WITH THEE, O CHRIST

WITH THEE, O Christ, I make a pact today. I enter into that higher consciousness wherein I feel that Thou art a living presence with whom I am inseparably unified. I enter into the realization that we speak to one another. In making this pact, I realize that Thou art helping me to keep it to the best of my ability.

I make this pact with Thee today: I will do the best I can to keep my every thought centered upon Thee. Through Thy help I will keep my mind cleared of darkness, hate, fear, cruelty, disease, and failure. Through Thy heavenly assistance I dedicate my mind and thought to Thee. Thy heavenly thoughts shall fill my mind to overflowing, leaving no room for worldly and adverse thoughts.

Through this solemn and holy pact I dedicate and consecrate my mind to Thee for this day. I keep my mind holy that it may be a fit place for Thy heavenly thoughts. Through this dedication and consecration, my mind becomes the proper vessel to bear Thy message of heavenly truth.

By my pact with Thee, O Christ, I agree to think of Thee before I utter one word. My words shall be words of Truth and of light. They shall be words inspired by Thy grace and strengthened by Thy presence. Thy words, established in heavenly light and wisdom, shall be my words. My lips and my

tongue are today dedicated and blessed for the purpose of speaking Thy words of wisdom.

In making this holy pact today I agree to behold Thy presence of goodness instead of what men have called evil. By Thy assistance I am enabled to see beyond the appearance of evil and to behold omnipresent good. I behold Thee as the allness of good that in Truth leaves no place for man's concept of some opposite to good.

Bless my inner vision and my eyes today that I may see Thee clearly expressed in all things. Help me to keep my vision centered upon Thee this day and to have eyes dedicated to clear seeing. Help me to look beyond the appearance of personal limitation and to behold God's perfect man in visibility.

By my pact today, I am endeavoring to hear only that which is harmonious. In place of words of evil, gossip, and malice, let me hear Thy "still small voice." Bless my ears that they may be attuned to words of Spirit. Enable me to hear clearly and distinctly all that Thou wouldst say to me.

By my pact today I would live in Thy heart. I would give my whole heart and soul to Thee for this day of my pact. I agree to try to keep out of mind every thought or feeling that would offend Thy blessed heart. I would feel that Thy heart encompasses me completely. Help me to know that I live in Thy heart, that it is my safe refuge, my retreat, my holy abiding place, my sanctuary.

I make this pact with Thee today: I will serve Thee in whatever capacity Thou canst use me. By this agreement I would minister unto Thy loved ones by Thy prompting. I would make their burdens

lighter, their way easier. May my hands be healing hands, hands of mercy, hands of service, hands of prayer.

I agree by my pact today to walk in Thy path. Keep my feet turned from paths of vice, paths made by evil thought. Set my feet upon higher ground. Show me the way to go that in all my ways I may glorify Thee. Reveal to me that Thou art with me every step of the way. I would know that Thou art ever at hand, that I walk in Thy path, that Thy feet precede mine.

I can encounter no difficulty in keeping this pact with Thee today because Thou art with me, inspiring and strengthening my mind, revealing Truth in all its fullness. I know that when I enter into this agreement with Thee, Thou comest to my side to aid me in all things and to make my way easier. I know that through Thy help I can keep this pact and that I can do whatever I undertake.

When I do the best I can, my reward is sure. I am compensated with Thy gift of added strength. I realize that Thou art rejoicing in my every endeavor to be true to Thy message of Truth and in my every attempt to grow in Thy likeness.

By my pact today I stand hand in hand with Thee. When I falter, I have Thy courage. When I succeed, I have Thy praise. As I go forward in Thy grace, I have Thy assurance that I need not turn back.

ALONE WITH GOD IN SLEEP

At eventide God hides the sun
Within His mantle black
That man may for a time withdraw
His sight from worldly things
And enter through the shades of night
Into the deeper realms of soul,
Where there is only God.
At nighttime, too, God gives man sleep
That he may rest his mind from things,
That he may give his soul a chance
To learn great truths of deep import.
Then in the blackness of the night
His lids are closed in sleep profound.
Man feels the nothingness of things
And, groping in the dark, finds God.
There in his deep, unconscious sleep,
Things are no more. God's world's enough!
His soul and Spirit long commune,
And all of soul is satisfied
If thought to God alone is given.
At dawn God gives man back his light;
Man sees the world through eyes renewed,
Through eyes and thoughts no more misled.
God stands with man at dawning time
Upon the threshold of a day;
Sends forth His son to conquer worlds,
But to return to Him at night
And to His counsels well attend.

CHRIST IS MY REFUGE

HAVE YOU not at times wished that you might find some place of refuge to which you could go when things seemed to disturb you more than usual, some sanctuary to which you could go and think things out, some retreat where there would be a guide or teacher who would show you what to do, a high place from which you would emerge with victory and peace in your heart?

Were it in the power of man to build such an edifice, every person in the world would clamor for a place in it. He would be willing to make any sacrifice, financial or otherwise, in order to be able to relieve his burdened mind or heavy heart and come away carefree and victorious. Virtually every person in the world at some time has problems to solve or decisions to make that seem almost too much for his own handling or solution.

David knew the Spirit of God as his refuge in times of trouble, a strong tower to which he could retreat when his adverse thoughts had to be overcome through his knowledge of Truth. He expressed himself in this way:

> Thou hast been a refuge for me,
> A strong tower from the enemy.

Any concordance to the Bible will bring to our attention many passages under "Tower." If we have

not previously realized that we have a tower or refuge in times of stress and strain, we make the startling discovery that such a place does exist and that we have access to it.

We do not need to go halfway round the world to find this temple or shrine. It exists at the heart of our being. Christ is our refuge. In Him we find sanctuary. To Him we can retreat from adverse thinking and discover our power through Him to be triumphant. Christ is our refuge, our tower of strength, our shrine of devotion, our high place of victory.

When we seem to be overcome with our thoughts of adversity, what shall we do? Shall we let ourselves be mastered by them? Shall we give in to thoughts of evil, sin, fear, hate, disease, and failure? In other words, shall we remain outside the refuge of Christ? Every adverse thought, every thought contrary to the Truth of Christ, disqualifies us, keeps us from being worshipers in His temple, victorious followers in His faith.

When we seem to be lost, forsaken, at sea, when we feel so strongly a need of going into some temple or sanctuary, what shall we do? How can we find this mystical refuge of Christ? Granted that it exists for those of a higher consciousness, how shall we, beginners in the study of Truth, discover it, enter it, and enjoy its blessings?

First, we must give up our adverse thinking. We must be like those worshipers who enter a sacred temple and are required to leave their shoes at the door. At the door of our temple we leave our worldly thoughts. We leave those negative and ad-

verse thoughts that in our heart we know are contrary to Christ and His Truth. We enter the temple as clean in heart as we can make ourselves, knowing that our visit to Christ will mean additional purification.

In the temple our whole attention is given to Christ. Of course in His presence there can be no thoughts of doubt or fear. To get into the presence of Christ, to have an audience with Him, we must be loyal to Him and think of naught but Him. We must realize that we are going into a sacred place for a visit with Him. We must expect His blessing and know that He will take all heaviness from our heart. His light will shine upon us in heavenly benediction and will reveal to us the very likeness of Himself within us. A strange mystical experience is this. We enter the refuge of Christ to have Him revealed to us and He meets us there to reveal us to ourselves. We go to discover Him in the temple and find ourselves revealed in the light of our inner being.

In times of trouble, let us enter this inner tower of light and strength through knowing that Christ is our refuge and victory. But one thing is required of us: that we enter according to the 24th Psalm, with our hands and hearts made as clean and as pure as we can make them. Christ will do the rest. He will give us that heavenly purification that humanly we cannot give ourselves.

In having revealed to you this sanctuary of purification, strength, and triumph, you have learned the greatest secret in the universe. No money can buy from you this pearl of priceless value.

KEEP SHINING

The sun is always shining bright
And always giving some one light;
Though clouds may hide its face from you,
'Tis always shining, this is true.

You say, "There is no sun today!"
Oh, what an untrue thing to say!
The sun will never cease to shine,
A thing of faith, of joy a sign.

Now, deep within you there's a sun
That's brighter than the earthly one,
A sun that shines within your heart;
For it is God—of you a part.

So when you scowl or when you frown,
'Tis as when rain is coming down,
Or as when clouds hide sunny rays
And make men think of cloudy days.

Remember well the sun shines bright,
Always ready to give light;
So must the sun of God e'er shine
Within us bright—'t is heaven's sign.

CHILDREN OF LIGHT

THOSE whose thought is directed to Christ, the presence of light at the heart of their being, know themselves as children of light. They are children of illumination and inspiration. They are a people apart from those who walk in darkness, those whose inner light appears to be obscured, those with darkened countenance.

"Believe on the light, that ye may become sons of light." Turn in thought to the light of Christ within you and behold in that light your own illumined countenance. See yourself stripped of darkness, free from every shadowy thought, released from all heavy and black thoughts. Behold in your inner light the image and likeness of God inspiring you to your own glorious selfhood.

Turn to the inner light and keep your gaze fixed upon it so that you may know yourself as a child of light. You can go among men of darkened thought and bear the candle of the Lord. You can carry on business in this great modern world and be unmoved and unconfused by its glamour; for your own light will be brightest of all. You, the great business executive on the fiftieth floor of a modern skyscraper, need to turn often to the inner light of your higher self. You, the busy housewife with a myriad duties, need to find this light and to keep it bright in your little household. Every one needs to find his light

and to know that nothing of the world about him can obscure its brightness.

Those who have discovered that they are children of light must keep their light shining. They must keep a clear realization of its presence. They must turn to it when darkness appears to fall about them. They must turn their eyes to the light when they need guidance. They must seek its illumination when they know not what to do. They must turn to the light when about them are those who sit in darkness.

Those who are in high political positions need to turn to their light when those about them are darkened by selfishness and greed. They must let their own light of Christ shine so brightly that those about them will be quickened to light. Those with black and heavy thoughts must have their vision turned to light. They too are in the process of becoming sons of light.

The salvation of the world will ever depend upon the children of light, those of high vision. Its salvation depends upon Christ shining in the hearts of men. The Spirit of Christ must awaken many hearts of light before His ideal world comes into manifestation. The children of light, children of Truth and love, must awaken others to light.

The child of light will not let a darkened thought exist in his consciousness. He cannot entertain thoughts of ignorance, hate, fear, sorrow, disease, and lack. The light of Truth shines in his heart. He is the child of light, the ray of light from the light of heaven. His mind must be kept so clarified that it is sensitive to heavenly light, and divine wisdom.

The light of Christ shines in the heart of those who are children of light. Light floods their countenance. They walk upon a path of light. They are those who are so illumined with Truth that they refuse to believe in the presence or power of evil. They are so conscious of the presence of Christ that they cannot believe in sin, disease, hate, fear, or lack. Their eyes are ever upon the light of Christ.

Children of light are children of Truth and love. They are prompted by Truth and love in all their dealings. Christ is so real to them, so near to them that Truth has first place in their thoughts, love has first place in their feelings.

If you have found the light of Christ within you, you will not let any adverse thought darken your countenance. The darkness of evil, disease, hate, and fear cannot dim your light. It will keep shining even when the world about you is dark. The darkness of indecision cannot cover you when you realize that the light of wisdom and good judgment shines within you.

Go forth this day in the realization that you have within you the light of wisdom, peace, love, and life. Let no mortal or adverse thought dim this light. Keep thinking Truth. Keep your light shining. Abide in the consciousness that as a child of light you live in a world of light, the world of Christ.

The light of Christ within you can never be taken from you.

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THE SOUL DAWN

When day is dawning in the east,
the sun arises in my soul,
Across the threshold of the mind,
there streams a thought that I am whole;
There comes a thought that glorifies
my inmost being, soul, and heart—
The rays of Truth, its sunshine bright,
must penetrate my every part.

When the horizon shows to me
its shafts of glory, warmth, and light,
There dawns upon my consciousness
the light of Truth with rays so bright
That every darkened thought must go,
must be replaced by thoughts of good,
And every doubt and unbelief
give way to Truth that's understood.

When Truth, then, dawns upon my soul,
its glory fills and thrills my mind,
A new world opens to my sight,
a heavenly world it is in kind.
Behind me lie the yesterdays,
before me only lies today.
When day is dawning in the east,
I turn my eyes to Light and pray.

ADAPTING OURSELVES TO SITUATIONS

WHAT encouragement or assistance can we offer to those who think of themselves as misfits, unable to adapt themselves to their fellows and to situations in life? How shall we help the person who says that no one understands him? What has the study of Truth to offer to the individual who lacks the common touch and seemingly lives apart from the brotherhood of man?

Paul taught, "I have adapted myself to all men . . . This I do for the sake of the good news, that I may have a share in its blessings" (I Cor. 9:22, 23; Kent version). We strongly suspect that Paul's secret of adapting himself to all men was through his understanding of "the good news," the gospel of Christ. His purpose, of course, was to further the work of his ministry, but the message he had to offer had within it the secret of adaptation.

The individual who is not adaptable to persons and situations plainly shows that he does not "keep the unity of the Spirit in the bond of peace." He shows that he lacks an understanding of the truth that teaches the unity of brotherhood in Jesus Christ. He shows that he needs Truth.

Those who think of themselves as misfits are just that: products of their thoughts about themselves. They are misfits, they are apart from their fellows as long as they remain in this state of mind. They

are unable to adapt themselves because they do not think in terms of adaptation. They allow themselves to think opposition. They may pride themselves that they do not follow the common herd. The advice of one religious society to its followers, "Shun singularity as much as possible," would be good for such persons to follow.

The person who thinks that no one understands him is one who does not understand others. He needs to find that common knowledge of how to get along in life that other people seem to possess. He needs to avoid the eccentric in thought, deed, and habit. He must avoid requiring special attention from his family, his hostess, or his associates.

The study of Truth will either make us more adaptable to situations, more friendly in our relations with others, because we discover the unity of universal brotherhood, or else it will fail in its purpose for a time and cause us to be introverts, given to abnormal introspection, inclined to hold ourselves apart from the world about us. Truth is always sane in its teachings. It does not expect its followers to be singular. "Shun singularity as much as possible" even in your practice of Truth.

All persons have many things in common. It is this which makes the whole world akin. It is the great leveler. It is the secret of adaptation. We become singular, unadaptable, irregular only when we think of ourselves as not having anything in common with others. The person who adapts himself to situations feels an inner connection with them. He may know that he is not bound to them and still feel his relation to them. He is like a rough stone

whose irregular corners one removes in order to fit it into the place in which it belongs.

Very often the individual is disappointed because situations do not adapt themselves to his brand of personality. He expects situations to come to him tailor-made. Situations are universal. They are of the same general type and come to all alike. The individual would probably hold himself less apart from his fellows if he understood this fact and realized that all persons have the same problems. He would feel more compassionate toward others if he could realize that their problems of today are such as he has previously solved or else will have to solve. Likewise his problems of today have been or will be the problems of others.

The individual who is not adaptable experiences life as more or less of a burden. He neglects to share in the joys of others. He has not found Christ in their hearts. He may know something of Christ in his own heart, but this knowledge is limited if he does not let Christ in him speak to Christ in others. His conception is of Christ the limited although he must know Christ the indivisible.

Adaptation comes through our giving up the personal consciousness, in which we emphasize the differences between ourselves and others, and entering into a universal consciousness, in which we feel through Christ in the midst of us that we are akin to all men and share with them the joys of Spirit.

I LIKE TO GREET A BRAND-NEW DAY

I like to wake at early morn
and greet a brand-new day
Just as I like to greet a friend
who happens 'long my way;
Just like a friend who bears me gifts,
a new day comes to me,
With arms well filled with blessings rich;
its sunny smile I see.

I like to have a bright new day
greet me like that at dawn;
I think the sun smiles more and more
as o'er me it speeds on;
There's magic in a brand-new day,
as though 't were heaven-sent,
And it would bless me all day long
until the day is spent.

I feel at dawn a new year come,
a new world open too;
The past is gone with its mistakes,
and good alone's in view;
I think that when a new day dawns
with sun a-shining bright,
God in His heaven smiles on me
through every ray of light.

THE GREAT PROMISE

WHAT would be your reaction if you should find in your daily paper an announcement that some one was prepared to take over all your troubles and guarantee to put all your affairs in perfect order? If you have some little pet or secret worry that has been disturbing your mind for some time, if you feel that you have some problem for which there seems to be no solution, if help or relief seems slow in reaching you, you will feel quite a relief in learning that you have access to some one who will come to your aid, see that justice is administered, and do all this without waste of time.

In Isaiah 46:13, you will find that God makes you this promise: "I bring near my righteousness, it shall not be far off, and my salvation shall not tarry." He promises you that if you will turn to Him, He will bring His justice right to you without delay. He promises you that if you will believe on Him He will adjust the differences between you and your neighbor immediately. He promises that the right thing will be done in your life without delay. He promises that He will correct any situation that needs correcting. He promises to take over all your troubles and guarantees to put all your affairs in perfect order. When? Without tarrying. Right now and here.

Could God make you a greater promise than this? Can He do more than ask you to give all your worries

into His keeping? Would you not enjoy heaven and perfect bliss if you were without an adverse thought or thought of worry? Can you take God at His word?

Not desiring to withhold justice and salvation from you, He brings them near to you. He will not keep these away from you nor will He delay reaching you. What problem does He refer to? Does He exclude anything? His righteousness knows no limit. Nothing is too difficult for it. Nothing can defy His justice.

The great promise is that your salvation from evil, worry, injustice, disease, and lack is a salvation made evident here and now. Such salvation is perfect in that nothing is left to be desired. The promise is that God will rush His aid to you and that He will do whatever is just and right.

In Isaiah 46:9, 10 we read: "Remember . . . I am God, and there is none else! *I am* God, and there is none like me . . . My counsel shall stand." Do you, in turn, promise to remember that God is God and that evil or adversity or worry is not some god or power in your life? If in Truth there is none else beside God, then in your life there is nothing that can cause worry or adversity.

"There is none like" God because He alone *is* in Truth. God, the good, alone exists and there is nothing like Him in power, like Him in presence, like Him in justice and salvation. To claim the great promise you have but to know this mighty truth. You have but to know that God alone has omnipresence and omnipotence in your life. Your worry or your problem belongs in the category of "There is none else," and consequently it has neither place nor

power in Truth to become a rival of God.

To claim the great promise, to have your problem solved, to have your worry dissolved, you need to know that God alone has power and presence. He counsels and advises you in this matter and you must accept His counsel. It must stand in your consciousness as a challenge to all worry, all opposing thought. Next, you need to realize that His salvation will come to you right where you are and right at the present moment.

Previously you have been unable to claim the great promise because you have thought and done the thing that is the opposite of His instructions. You have believed that something in your life unlike God has power. You have believed that something has power to thwart God's aid or to delay its reaching you. Now you must reverse your thought; you must think and act according to the great promise. You must realize that His righteousness is not far off and that His salvation is right at hand.

The great promise reveals possibilities in prayer and treatment that are almost staggering. On the other hand, invoking the promise is so simple that we might be inclined to doubt that much can be accomplished by such simplicity. We have but this to do; we have but to claim the promise and see what happens. We have but to show God that we believe He is all in all in order to have Him reveal to us the nothingness of our worries. We have but to fulfill our part of the bargain and then see what happens.

MY GARDEN CHAPEL

My heart is like a garden
where there's springtime all the while,
Where mellow sun is shining,
where the blooming flowers nod,
Where birds are ever singing,
where companions meet and smile,
And all in benediction
turn in thought to Christ of God.

Enshrined within my garden
is a holy chapel small
Where Christ in radiant beauty
fills the sanctuary bright,
Where joy and light and beauty
shine with love from wall to wall,
Where Christ relieves from worry,
where He makes my burdens light.

And when my thought is dark
and heavy, when my burdens weigh,
And when the Christ almost forgotten
for my love does yearn,
My garden fair sends forth its call
to reach me by the way,
Its chapel bell starts ringing
and to Christ in prayer I turn.

LIVING IN ETERNITY

LET US at the start define "living in eternity" as being in that state of consciousness in which we see all things from the standpoint of eternal and permanent values. The person who has learned to live in eternity sees the events of his day only as they have bearing upon this eternal consciousness. The value of this consciousness lies in the fact that events ordinarily considered of importance become insignificant. The individual who has lived in personal consciousness and believed that circumstances involving his own personality give him pain or pleasure, finds when living in eternity that old values give way to new ones—values established by Truth.

The study of Truth gives us a true, permanent, real, and eternal standard of value. Without this standard we are in the position of placing false or uncertain valuations upon our experiences. According to the standard of personal consciousness, if some one says or does something that we think he should not say or do, we are offended. From the standpoint of living in eternity, we should view his words or deeds as having no eternal significance. We can see that living in eternity and recognizing its standards and values is the antidote and remedy for personal slights.

Living in eternity helps us to view all our daily

problems from a standpoint other than that from which problems ordinarily are seen. We see them not as problems baffling solution, but as problems being solved through a higher, masterful consciousness. The consciousness of eternity becomes to us at once a science of spiritual mathematics by which all problems are solved.

The difference between two persons may be thought of as the difference between their rods for measuring value. The difference in their reactions to life or the difference with respect to their success may be considered as coming from their different standards of life and the difference in the rules that they apply to life. The person who puts a high estimate on life draws rich returns from life. The individual with a small measuring rod must be content with small rewards.

The person who puts a high value on some trifling or insignificant experience hugs to himself trifling and insignificant values, since he wants to preserve for himself that which he considers of value. The individual who views life from the standpoint of what we have called eternal values sees insignificant experiences for what they are. He does not cherish these, because they have no eternal value for him.

If you find that you are harboring the memory of unhappy experiences, you may know that you do so because you once placed some estimate of value upon them. If you had not done so, you would not find them in your possession. Your business now is to revalue your experiences according to eternal standards. This is accomplished through living in

the eternal consciousness.

The consciousness of eternity gives you a sense of mastery. Things that formerly disturbed you will no longer be able to irritate or upset you. Why? They have no value according to your new standard of life. Since you live in eternity, measuring all things by the principle of Truth, they fail to impress you with any value.

Prophets and sages have always reminded us that things are fleeting. Metaphysicians call attention to the nothingness of material things because they realize that Spirit alone is eternal.

The study of Truth gives us a new appreciation of life. We look back at situations that formerly enlisted our attention and wonder how we could give them a moment's thought. We are surprised that we should have conceded value to that which in Truth is valueless. The study of Truth gives us the consciousness of eternal and permanent values and we rejoice to live in the eternal consciousness.

Begin today to reassess the values of your life if you have not already done so. Cease to hold in memory unpleasant experiences of the past. Live in the eternal and by its valuations. Live in the conscious realization that only that which is true and real and permanent and eternal can merit a place in your thought and memory.

Put first things first. That which is first in the mind of God should be first in yours. That which has eternal value must be preserved in your memory and given first place.

BROADER VISTAS

Do you like to see broad vistas
spreading out before your view,
When you're standing on a hilltop,
when the day is young and new?
Do you like to catch the vision
of God's presence everywhere,
As you stand upon a hilltop,
when your heart's in morning prayer?

I have found that from broad vistas
comes a lesson good to heed,
For 't is more of breadth of vision
that we pray for and we need;
Broader minds alone can give us
more compassion, more of light
That reveals to us our freedom
from intolerance's blight.

If you find your thought is narrow,
that you're limited and bound,
That you're circumscribed in thinking,
just remember it's been found
That it's best to see broad vistas,
for in them you're sure to find
Tolerance and sweet compassion
that abide in breadth of mind.

"LET NOTHING DISTURB THEE"

ALL THE WORLD is seeking peace of mind, freedom from the belief that other persons, external things, and circumstances can take their peace from them. Most persons would be willing to make almost any sacrifice in order to reach the realization that things cannot disturb them. Some of them try various philosophies and religions, hoping to find in these teachings something that will help them to reach the consciousness in which they will be undisturbed. Saint Theresa, a Christian mystic, had this advice to offer:

> Let nothing disturb thee,
> Nothing affright thee;
> All things are passing;
> God never changeth:
> Patient endurance
> Attaineth to all things;
> Who God possesseth
> In nothing is wanting,
> Alone God sufficeth.

In this inspiring little poem, our thought is directed away from things and their power to disturb or frighten us. Our attention is directed to God. We see that things and their condition are transitory. We see that God—Truth, good, love, joy, beauty—alone endures. Things of the world about us lose their power over us. We come to think of God, the

infinite good, as all power.

Nothing can disturb or frighten us when we realize that things of the world are ever going through a process of change. Only God is permanent. Patiently watching God and the things of God coming more and more into evidence and visibility, we behold the things that disturb passing into a state of invisibility. Knowing that God possesses us and we are His own, we can want nothing, not even peace of mind. We cannot let persons, things, and situations disturb us when we have a consciousness of God's presence and power.

His omnipresence and omnipotence must occupy first place in our thought. When we believe in Him, external things will no longer have the power to make us feel their presence or power to the extent of robbing us of peace and happiness. If we believe that God in His omnipotence has power to make us peaceful, we cannot at the same time believe that things have power to disturb us.

Quite likely you are entertaining the belief that some person or some thing has power to disturb your peace of mind. But is this true? Do you not feel something within you trying to convince you that this is not true? Does not something at the heart of your being tell you that God is all in all? Is it not logical to believe that you came into the world master of conditions and things about you? Does it not seem foolish to believe that God would have created you and placed you in the world to be at its mercy?

"Let nothing disturb thee." Drop from mind any belief that you are entertaining to the contrary.

Cease to build up a state of mind in which you give any person or thing power to disturb you. No longer give any thought to the belief that you are a victim of another's unkindness, injustice, or ill will. You are free from all belief that another can disturb you but you must know this truth in order to see it demonstrated in your life.

Your freedom from all belief that persons or things can disturb you must be an active thought in your mind. This active thought must neutralize and annihilate all belief that you have previously entertained that they can disturb you. You must establish in mind the truth that you are undisturbed.

You should aim to reach that consciousness of life where you are not constantly thinking about what other persons think, say, or do. In the impersonal consciousness, you will not let persons and things disturb you. You will live with God and in the realization that God in the midst of you is the only presence and the only power in Truth. You will come to know that your thought must be upon God at all times. "Alone God sufficeth."

When things seem to disturb you and seem to take your peace of mind from you, let this be a warning that you need to think Truth and direct your thought to God at the heart of your being. You cannot believe in the power of other persons and things when you believe in your own God-given power, the power of the presence of God within you.

"Let nothing disturb thee."

MORNING, NOON, AND NIGHT

I like to pause at early dawn
And lift my heart in prayer
And just give thanks that I behold
God's presence everywhere.
When early morning's light appears
And east's horizon's bright
I feel down deep within my heart
The dawning of a light.

I often stop at busy noon
When in life's passing throng
For just a short but hearty prayer
And lift my soul in song.
And as I go my way again,
I feel that I'm aware
Of added courage and new strength
That come from thoughtful prayer.

I always pause when night draws near
To lift my heart in praise
That God has shown Himself to me
And glorified my days.
When sleep would claim me for its own
And stillness fills the air,
I then await the dawn and time
To rise in morning prayer.

YOU ARE UNLIMITED

HAVE YOU realized that there are no limitations upon you except those which you put upon yourself? Your limitations are solely those of your own creating, those to which you agree. Nothing in all the world can set you free from limited conditions as long as you hold them in mind. You must first perceive yourself to be free before you can expect to be free from what appears an outer condition that limits or binds you.

You can free yourself from limitations only through knowing Truth and letting it set you free. You must free yourself of all belief that any person or thing can interfere with your perfect freedom or fullest expression. You need to erase from mind any belief that binds you mentally and physically.

You are unlimited! The presence of God is ever with you, inspiring you to rise out of all human concepts of limitation and accept His Truth. You can do whatever you want to do. You can be whatever you want to be. You can have whatever you want. But one thing is necessary. You must be able to reach the high consciousness in which you know that there are no limitations.

You are unlimited in wisdom. You can perceive all the Truth that God has in store for man. Do not ever think of yourself as limited in the amount of knowledge you can get. Truth is unlimited in its

scope and man is unlimited in his ability to perceive Truth. The measure of his understanding of Truth is but the measure that he makes for himself.

You are unlimited in health. You limit your health only by living in a state of mind in which you think of health as limited. You are healthy according to the measure of health that you conceive of for yourself. You drink at the fountain of life according to your capacity.

You are unlimited in prosperity and success. If you think of yourself as limited, you become limited in finances because you are unable to escape from the adverse thought you hold over yourself. You cannot succeed as long as you think you cannot succeed. If you think of any external thing or circumstance as having power to limit your success, you will be limited, but not because of the thing or the circumstance.

Do you grasp the truth of your being limitless? Do you see that God sent you into the world without limitation? The purpose of your study of the Truth of God is to convince your own mind of the truth of your freedom from limitation. You must convince yourself of your freedom to the extent that you can no longer believe in limitation.

You are the child of God and without limitation. Created in the image and likeness of God, you are like God—without limitation. Think of yourself as created in the likeness of limitlessness, as the child of limitlessness. Know that you are the child of freedom, created in the likeness of freedom.

The new interpretation and presentation of the teachings of Christ as given us through these studies of Truth reveal to us that we have no limitations

except those of our own producing. We continually have our minds challenged by the teachings we find in the Bible, which force us to give up the viewpoints that we have clung to for the truth of our unlimitedness. Something deep within us literally compels us to give up limited ideas about our capacity for knowledge, health, and success, and for the enjoyment of these.

Be fair to yourself. Cease to hold yourself in the thought of limitation. Above all, never blame the other fellow for your limitations or think that he is to blame for them. If you are at present living in a state of bondage and limitation, admit that it is of your own producing. Your next step will be that of admitting your freedom.

Rejoice to know that you have the truth that sets you free. Rejoice that you are going forth today in the consciousness that you are unlimited. Abide in the realization that you accept the truth of your freedom and will nevermore be enslaved. Go forth in the conscious realization that you are forever free and will never again think of yourself as in bondage.

We salute you as the son of God, unlimited and free. We greet you in the consciousness that you know the Truth that will keep you in the realization of perfect freedom. We declare for you perfect health and unlimited success.

SECRET THOUGHTS

If you were ne'er to think a thought
That you from God would hide,
You'd always think the good and true;
In heavenly peace abide.
Your mind would then be crystal clear—
No darkened thoughts there found;
The light of heaven would shine through;
In peace you would abound.

If all your secret thoughts were seen
By those who know you well,
Would you be proud of their display?
Would they in friendship dwell?
I'm sure we have no secret thoughts,
I feel that they are seen:
Upon our countenance they flash
Like pictures on a screen.

If we would think but holy thoughts,
And think the good and true,
No shame we'd feel at secret thoughts
If they should come to view.
But man has secret thoughts he'd hide
Or be misunderstood;
How fortunate, we think, man is
That God sees only good!

YOU CANNOT ESCAPE GOD'S LOVE

IF YOU ascend to the heights of spiritual consciousness, you find God. If you wallow in disease and live in lack, you still have recourse to God. He is omnipresent, ever at hand. David sang:

> If I ascend up into heaven, thou art there:
> If I make my bed in Sheol, behold, thou art there.

David knew that God is as omnipresent as light, peace, love, life, and plenty, even though man at times fails to recognize Him.

The truth is that we cannot get away from God's presence or live apart from Him. When through ignorance of Truth we believe in disease, He is present as our health. When we entertain the thought of lack, He is the truth of our supply. Even when we "make our bed" in the depths and believe ourselves in the darkness of despair, He is there waiting for us to turn unto Him. We cannot escape His presence and His blessings.

No doubt this message will be picked up and read by a great many persons who at the moment are burdened by the belief that evil in some guise is affecting them and their interests. By turning adverse matters over and over in their minds they have come to emphasize evil and to make it appear to have presence, reality, and being. Their bed is in

Sheol, but they know not that God is there, that He alone has presence, reality, and being.

Possibly we are reaching some one whose life seems quite barren of love because he thinks that some individual can deprive him of love. His personal consciousness has put him in Sheol. His belief that some person can keep love out of his life has kept him from realizing God's omnipresence as love. His negative thought has hung a veil that obscures God and His love. His only relief can come through a change of thought and his turning to God. He needs to realize that no person can keep God's love from him. None can escape God's love.

You cannot get away from God any more than you can get away from breathing. God is within you and about you as your peace, joy, life, and love. When you darken your thought by believing the opposite of this, you cannot perceive the truth. God does not leave you when you depart from Him in thought.

A little boy called upon to make quite a trip by himself was asked how he liked to travel alone. He said, "Wherever I go, it seems that something goes along to look out for me and I never feel alone." Many of us have the feeling at times that something is with us when we are alone, something tangible enough for us to see with our inner spiritual eyes, something that speaks to our heart of hearts and that we hear with the inner ear. In crowds, this something often draws us away from unpleasant experiences and makes our way easier.

The angel of God's presence attends us. We cannot escape God. Some day some one who has

long believed himself hidden from God will find God right at hand. Some one who has believed his position lost or hidden from him will find it and God will smile upon him. Some one who has rejoiced to condemn another will behold the presence of God and his condemnation will turn to praise. The most futile thing in all this world is to try to escape God's love.

At this moment some one may be piling up one bitter thought after another and may appear to be flying faster and faster from God, but God is patient and loving. The more the hater hates the more futile become his efforts, because God is the only presence and power in Truth, and God reigns as love.

Many persons find their way in life difficult because they do not accept enough love from God. Consequently they do not have much love to radiate to others. We could never think of the selfish or loveless person as one who was conscious of God's love in his heart. If he is not loving toward other persons, we know that he does not let God love him.

There are those who cannot receive God's love, because they are too engrossed in thinking about what others say and do. If we hold in mind the wrong that some one appeared to do fifteen years ago, we cannot accept God's love today. Many a person holds himself apart from God's love because of unpleasant memories. But God will change his heart. He cannot escape this. The day will come when he must relax from his tense grip upon unpleasant memories and then God will steal into his heart and love will appear upon his countenance.

LOVE WILL MEET THE NEED

When your heart is in despair,
Add more love unto your prayer;
Love will meet the need.
When you find a rugged way,
When you have a long, hard day,
When for help you pray and pray,
Love will meet the need.

When your heart is feeling fear,
When you wish that Christ were near,
Love will meet the need.
Love will bring the Christ to you;
Love will help in all you do;
Love will help you to be true;
Love will meet the need.

God as Love will banish hate
If on Him you only wait;
Love will meet the need.
All your needs will be supplied
If on Love you have relied;
Not a thing will be denied;
Love will meet the need.

"THE WORLD CANNOT HATE YOU"

THERE ARE many, many persons who fear things of the world about them and feel that the world is filled with things and peopled by beings that are malicious. Jesus broke the spell and delivered these fearful persons from such a delusion when He said, "It is impossible for the world to hate you" (Weymouth's version).

In declaring this truth, Jesus conveyed a thought that we can put in the form of denial and affirmation as follows:

I no longer believe that the external world—its people and things—has power to think or act maliciously as far as I am concerned. I know that that which is external to me has no power to create an unhappy or undesirable condition in me or in my affairs. I know that Christ in the midst of me is the power of good eternally expressing itself.

Jesus taught the "doctrine of nonattachment" when He said, "Love not the world." We are admonished not to place our affections upon worldly things even as we are told that they have no power to harm us. We can see that we are not to live in the emotion of hate or love in relation to the world about us. We are to center our thought in Christ in the midst of us and love Him. We are to see the world about us with its people and things solely

from the standpoint of Christ within us. His love is to guide us and to temper our thoughts and emotions at all times.

There are many persons who live in a state of unhappiness because they believe the world has power to hate or love them, to hold them in bondage according to its capricious whims at the moment. Probably all their worry and unhappiness come from the belief that things of the external world have power to hate them, to act maliciously toward them.

Jesus set us free from this delusion when He declared our freedom from the world. He spoke the truth that wipes completely from our mind all belief that other persons can harm us, that external things can affect our well-being or our progress, that things can conspire against our prosperity and success, that material things can cause disease, that things of the world about us can overpower the Christ within us.

Jesus summed up all our myriad beliefs about the malicious power of external things in the phrase dealing with the hate of the world. He spoke a truth that frees His followers from all belief in ill luck, all fear of malicious thought, all bondage to the world. He broke the chains that held man captive to worldly things.

In order to know that the world does not hate you, in order to be sure that you do not love things of the external world, you must do one thing. You must guard your thoughts and emotions. If you are not to live in hate and love as regards the world, you must not entertain emotions about it. You are to be detached from the world and know it entirely through the wisdom and love of the Christ within

you. You are to be related to its people only through the wisdom and love of your Christ and theirs.

The doctrine of nonattachment to things continues to be a teaching given us by saint and sage in order to help us in our overcoming and in the development of spiritual consciousness. Detachment from the world, detachment from the belief in its power over us must be made in order to strengthen the bond between us and Christ.

What should be the attitude toward the world of the person who lives the life of nonattachment? Is he to be cold-blooded in love and in his relations with his friends? Is he to think of all external things as evil? Is he to have no personal attachments? These questions can best be answered by our freeing ourselves from worldly and personal love and by our living in the universal and unselfish love of Christ that unites all men in Spirit.

Our detachment from things of the world about us draws us nearer to Christ within us. Only His wisdom and love can direct us in our personal relations and in our relations to worldly things. Certainly, we cannot be bound to persons and things if we go the way of Truth. We cannot believe that they can injure us. We cannot believe that they are necessary for our joy and happiness. Wisdom and Christ love alone can prompt us in our dealings with others. In Christ love, there is no bondage, no sorsow, no grief over personal attachments, no bondage to things.

HOLY DAYS

A day is a holy thing:
Shining and white,
Virginal at dawn,
Still immaculate at night
If you will let her be.
But if her purity
You would violate
By impure heart,
Unholy deed,
At night her downcast eyes
Bring to your mind remorse
And a vow to your heart
That when tomorrow's dawn
Reveals in your keeping
Another pearly-white day,
You'll be truer to your trust,
And at nightfall
Rejoice to say
To the Father of days,
"She is still a holy one."

THE SECRET OF HAPPINESS

THERE are millions of persons who would give almost all they possess in order to be happy. They go to various places and try every conceivable method for obtaining happiness. They yearn for things and think that by possessing them happiness will come to them. They turn to other persons and to external things but still happiness eludes them.

A search for happiness does not always bring it, because the seeker looks for it in the same spirit that he would look for a lost purse. We believe that happiness is found when the seeker arrives at that place in consciousness and experience where he no longer seeks for it. When we look for happiness, we do not have it. When we cease to look for it, we discover that it is ours.

The person who looks for happiness is seeking some sort of entertainment for himself. He thinks of himself as a guest of the world, and if its entertainment does not please him unhappiness results. The happy person takes the attitude that he is one of the hosts who provide the happiness of the world and he loses himself in directing others to happiness.

Man is ever on the search for Truth, for Christ. When he learns Truth and discovers that Christ is within him, he no longer seeks happiness. The search is ended when he finds Christ in himself. He no

longer looks for happiness, for joy, or for love. The great secret is revealed to him that happiness comes only when we cease the great search.

There is an old legend that relates how an unhappy king was told he would be happy if he would procure and wear the shirt of a happy man. His messengers were sent out on a quest for this shirt. They finally found a happy man but, alas, he wore no shirt. We grasp the subtle lesson this legend teaches: We are not to look to the possession of things for our happiness! Of course, we are not to infer from this that if we do possess things, have a shirt or shirts, we are bound to be unhappy. The lack of possessions make us happy or unhappy only according to our mental reaction to the situation.

The individual must find his happiness apart from the crowd, but this does not mean that he must live detached from other persons. He must know that his happiness is not derived from other persons although quite often his happiness increases in their presence. The Christ in them meets a certain response from the Christ in himself and a certain joy from association with others results. His own happiness is often quickened when in the presence of those who have found happiness.

Happiness is often found by a sort of eliminative process. The individual finds it after he has tried many roads and discovers that the only thing left to do is to quit looking for it. He finds that it is not in external things and discovers that he has looked everywhere but within himself. He finds that it is not in the noise and confusion of the external world but in a certain quietness of soul.

Passing along a crowded city street, we see few persons whose faces show that they are happy. Most of the persons we meet are those who are still looking for happiness, still looking for things, looking for the love of others to make them happy, continuing day by day in the elusive search. We see those who are unhappy because they do not have more money, those who are unhappy because their friends have more than they have, those who have known disappointment in some way and have continued to feel its sting.

We are never happy when we allow ourselves to continue in adverse mental states of the past. We cannot be happy today if we allow the memory of adverse situations of the past to come to mind. Our happiness depends to a great extent upon our ability to approach each new day with a clear mind, receptive to the joys we can discover in the day's experience.

You will become happier through sharing the secret of happiness with others. The person who shares the message of Truth with others is certain to gain a clearer realization of Truth and the presence of Christ within himself. By directing others to happiness he participates in the reward.

Go forth this day knowing that you are happy because Christ in you has revealed to you His presence as a constant source of joy.

THE LAND WHERE WORRIES CEASE

There is a place where troubles end,
A place where worries cease,
A land where there is no more care,
A realm of joy and peace.
You'll find this place when every thought
Is turned to Christ within;
You see that all your worries cease
And that your joys begin.

You go quite deep within your heart
And there the Christ you find;
You think no more of things without;
Alone He fills your mind.
You find the land where troubles cease—
'Tis ever springtime there—
This land where worries are not found,
The place of no more care.

Here is the realm where not a care
Can for one moment live,
A place where every blessing rich
To you God's angels give,
A place where worries come to naught
And joy is e'er at hand—
Just turn to Christ within your heart
And find this sunny land.

AVOIDING MENTAL CONFLICTS

IF YOU would avoid mental conflicts, you must of course find some way of keeping out of mind those thoughts which make for conflict. Were you to permit antagonistc, pugilistic, and destructive thoughts to run helter-skelter in your mind, were you to allow these to sink into subconsciousness, you should expect sometime to hear from them again.

Mental conflict comes about when there is a conflict of ideas. When you have the thought or feeling that you want to do something, and at the same time know or feel that you cannot do it, there is conflict. You cannot entertain thoughts of opposite character at the same time without becoming involved in some sort of mental warfare.

If you are accustomed to living one kind of life and at the same time feel compelled to live another, there is bound to be conflict. If you have allowed a pugilistic thought about another to sink into consciousness, and at the same time are trying to entertain the thought of friendship for him, you will have to redeem the pugilistic thought before you can experience real and true friendship.

That which psychologists call a "brain storm" is but the unexpected explosion of subconscious thoughts. At some unguarded moment when the conscious mind (or, as some one has called it, the conventional mind) is off duty, the deeper thoughts

come to the surface and express themselves. Possibly you have seen some one in an unguarded moment give vent to hidden feelings and, a second later, seen them totally nonplused at their own actions. The individual who seems to lose his head in such a situation may usually be most considerate of others. However, his feelings betray his subconscious thoughts.

The only way to avoid brain storms or to keep from having mental conflicts is to stand guard over the thoughts. When an insidious little thought comes to mind, handle it before it goes into hiding in your subconsciousness. When a malicious thought about another comes to mind, neutralize it with Truth before it goes into your deeper consciousness. If you keep the sly little thoughts out of your conscious mind, they cannot reach subconsciousness.

The purpose of understanding Truth is to establish it in consciousness in place of thoughts of error or evil. Man's salvation depends upon his being redeemed from those thoughts which cause him to do evil deeds. His true redemption must take place in his mind and in his heart. He must be freed from unholy subconscious beliefs. He must be saved from those seething and festering subconscious thoughts which make for mental turmoil and physical unrest. An adverse thought in subconsciousness acts upon the physical body as a thorn in the flesh.

If you would avoid brain storms, clear from your secret mind the malicious thoughts you have about others, about your life, or about your relation to other persons. When an unholy thought comes to mind neutralize it promptly. If your work is not entirely effective the first few times, you may be assured that

it will be simpler and easier as you keep at it.

As to mental conflicts: if you feel that you are entertaining conflicting opinions, try to stand apart from your personal life and view the situation as would a disinterested spectator. If your life has become a tangle of conflicting thoughts, set about untangling things patiently and persistently. Above all, do not become despondent or discouraged. You will feel the greatest sense of victory it is possible for any human being to feel when you learn to master yourself. There is a way out of any adverse situation. There is a way to untangle conflicting thoughts. Christ within you will show you the way.

Truly we say that we cannot entertain two kinds of thoughts at the same time. If we try to do so, conflict results. If we entertain but one kind of thoughts, thoughts of good, then we neutralize thoughts of evil. The mind in conflict finds its rest when it adopts that high spiritual outlook from which it masters adverse thoughts. It cleans from subconsciousness those thoughts that are contrary to the higher truths of Christ. Then it experiences spiritual victory, the joy of knowing the soul's supremacy over baser thoughts.

HOW'S THE WEATHER?

The day is fair when hearts are light,
When in the heart the light shines bright,
When not a cloud obscures the mind,
When joy within we well can find.

The day is dark when in the soul
The storms of tumult surge and roll,
And there is tempest in the heart
And bitterness in every part.

The day is cool when, by this rule,
We find our thoughts are calm and cool
And in the mind no anger's heat
Can cause our pulse to rage and beat.

The day is one that we call bad
When nothing shows to make us glad
And, through distorted vision, we
Can only evil know and see.

The day is sunny when the sun
Within us shines on every one,
And when the Christ within us bright
Is free to shed on all His light.

When "How's the weather?" 's asked of you,
You then must answer to be true
Just how, within, you view the day:
If sunny, then "It's bright," you say.

THE OTHER FELLOW'S PROBLEM

ARE YOU inclined to be concerned about the other fellow's problem? Do you find yourself discussing it with other persons, adding your criticism and personal opinion, thereby making it your problem, too? Do you not realize that when you take another's problem into your own consciousness, you make it your own problem just as if it had been your own in the first place? When you get into such a consciousness you really invite a problem of your own similar to that which the other fellow has for his thought and solution.

If, for instance, in your neighborhood a problem comes up which concerns two or three persons, that problem becomes the property of one more person as soon as you take it into your consciousness. You do not have just a one-third or a one-fourth interest in it, but you get the full force of its effect. If you undertake to discipline one of the participants by not speaking to him, by criticizing him, by displaying an unfriendly attitude toward him, you take a very serious step. Most persons have so many problems of their own to be solved, so much personal overcoming to be done that they cannot well add another problem to the list, especially one that belongs to other persons.

If you had the wisdom of the Infinite and had ability to look into the other fellow's heart and soul,

you might to some extent be justified in trying to penetrate his problems and making them your own. If you had no problems of your own, you could well come forward in the spirit of charity and offer your assistance. You will lose all interest in gossip, all desire to give publicity to the other fellow's problem, when you see that by doing so you make it your own problem.

When you want more problems of your own, they will be given you. First solve those you have on hand. When you cease trying to solve your neighbor's problem, when you cease turning over and over in your mind the matters in his life, you will sense a new freedom. You will agree with the wisdom of the all-wise God who gave each one individuality. Your next-door neighbor with his problems—personal, domestic, financial, and the like—must be as free to work out his own destiny and his own problem as if he lived in South Africa, unknown to you.

If, when you sense that another has a serious problem to solve, you can keep out of personal consciousness and share with him your consciousness of love, wisdom, understanding, and justice, you will increase your own consciousness of these. When you sustain another by your high consciousness, you take a masterful step. When you share understanding and love with him, your understanding and love increase.

You must remain personally detached from the other fellow's personal problems but united with him through the bond of understanding and love. You lessen your own personal problems, you de-

crease in personal consciousness, when you share your understanding love with him. He, in turn, will be the first to share his love with you when, at some future time, you need love.

Always think of the other fellow's problem as a problem in human experience, which is not exactly his own personal property. The other fellow's problem, more or less unpleasant to you today, may be yours tomorrow, unless you have already handled it in consciousness. When you concern yourself with the other fellow's problem, when you get into personal consciousness and try to administer a personal discipline, you show that you have not mastered the problem. The individual who by his charity and love can help another through a personal problem, shows that he has mastered the problem in his own experience. He will not have to solve it again. Human experience brings us all problems for solution; no one escapes. Our only salvation is the Christ consciousness through which we can master all things.

The important point in this message is not the time-worn admonition to mind your own business, but the metaphysical reason for it. Remember when you try to mind the other fellow's business you assume the responsibility of solving his problem. His problem becomes yours when through personal consciousness you invite it to you.

COOL MINDED

Cease to fret, be calm and patient,
Poised and trustful ever be;
You will find you need not worry,
All things righted you will see.
If you will be cool, collected,
If you cease to worry too,
You'll behold your troubles vanish,
Only good will come to you.

Cool in mind and never fretful,
Patient, calm, your thoughts controlled
You'll behold your utmost vict'ry,
You will find increased your hold.
Nothing good can e'er escape you,
Only good in life you'll find;
You will have, if calm and patient,
Only thoughts of peace in mind.

Cool in mind, dismiss the weather;
Sun or rain—it matters not;
What reck you of storm or sunshine,
Whether days be cool or hot?
If in mind you're cool, collected,
If your thought is poised and true,
You will find the world is showering
All its blessings upon you.

THE SOLUTION FOR PERSONAL PROBLEMS

PERSONAL problems are solved through spiritual understanding by our detaching ourselves from what appears to be the personal element and unifying ourselves with Christ. Of course this is a very general statement of instructions for solving problems, for each problem calls for individual treatment. In general, the solution is virtually always the same although its application to the problem must be made according to specific conditions.

The fact that there is a problem to be solved shows that personal consciousness has entered into our affairs and produced it. The first thing to do is to get rid of the personal consciousness and to substitute Christ consciousness for it. In personal consciousness we place our self and the personal selves of others before all else. In Christ consciousness we think first of God as Principle and then apply this thought to our personal life.

When two persons disagree, the first step to harmony and agreement must be their rising above personal thoughts and actions. Each must cease to think of what the other has thought, said, or done. Both must break with personal consciousness. They must cease to remember the incident that caused the

trouble. Certainly they cannot reach a state of agreement if they continue to hold in mind their evil thoughts or such thoughts as cause personal animosity, bitterness, and possibly hatred.

Just as the principles of mathematics when rightly understood and applied solve mathematical problems, so does an understanding of God as Principle solve personal problems. This is the principle of love and Truth. There is no personal problem that does not yield to its application.

The consideration of God as Principle brings about mutual understanding. Two persons could not continue in inharmony and give first place to the thought of God. They would find themselves unable to remember malice or personal injury. They would be unable to call to mind the memory of injured feelings, and at the same time have the mind placed upon God.

Do you have a personal problem to solve? Suppose you became offended at what some one said or did. What shall you do now? In the first place, cease for the time being to think of this other person or the incident. Think of God as your friend and as the other person's friend. Give the problem entirely into His keeping. Let Him present you with the solution and show you the steps you need to take to help Him solve the problem.

Personal problems call very emphatically for freedom from personal thoughts. You cannot expect to solve a personal problem and hold personal thoughts in mind. These are as vinegar to a wound. You destroy the healing process when your mind goes back to personal thoughts. You co-operate with

God in His healing work when you think with Him.

Why are personal problems of years' standing so slow in being solved, personal "wounds" so slow to heal? Because of personal consciousness and a clinging to wounding memories. Because of the utter neglect of God.

Do you not see that a solution of your own problem must come through the right activity—of your own mind? Your own problem cannot be solved in any other way. This mental activity must be the activity of the right thought. There must be a cessation of inharmonious thought and an activity of harmonious thought. Your own problems in mathematics could not be solved except through your own mental activity and through right thinking. You cannot expect your personal problem to be solved in any other way. Self must be gotten out of the way and God must be given first place in your consciousness.

Many persons have difficulty in solving their personal problems because they give too much thought to the other fellow. When you solve a problem from the standpoint of Truth you need not consider what the other fellow thinks or does. You have but your own consciousness to clear.

In Truth there are no personal problems since the personal man has no place in Spirit. There are no problems, because in Truth man is always harmonious and kind. We have to know this truth very thoroughly that we may not make concession to adverse beliefs and personal problems. All problems yield to God's work of understanding, harmony, love, and justice.

A PRAYER TO CHRIST

Mind of Christ, inspire me.
Light of Christ, illumine me.
Peace of Christ, harmonize me.
Joy of Christ, free me.
Love of Christ, satisfy me.
Life of Christ, vitalize me.
Power of Christ, strengthen me.
Presence of Christ, protect me.
Christ, ever abiding within me,
Express in me Thine image and likeness.

Eyes of Christ, watch over my affairs.
Face of Christ, illumine my countenance.
Shoulders of Christ, bear my burdens.
Heart of Christ, quicken my compassion.
Arms of Christ, lift me up.
Hands of Christ, bless my undertakings.
Feet of Christ, direct my steps.
Body of Christ, establish my health.
Christ, ever near and about me,
Help me to triumph and to overcome.

HOW HEALING TAKES PLACE

THE *modus operandi* of healing through prayer is very simple, even though sometimes not so easy for the individual to understand. First we must understand our mental life and appreciate something of its bearing upon the physical. Thoughts and emotions have been so definitely analyzed and studied that today there is no doubt whatever about the relation of thought to health. Thoughts of a certain type produce physical conditions which we know as disease. They bring about some sort of a mental chemistry that produces a change of the chemical contents in the body, thereby producing abnormal or pathological conditions.

A large number of illustrations could be given showing how thought plays upon the body. In some instances thought produces a congestion of blood in one part, thereby robbing another part of the body of the blood supply it should have. Even the simplest thought of self-consciousness will cause a person's face to flush with an abnormal supply of blood. We dismiss an exhibition of this kind with the simple thought or statement: He was so embarrassed his face turned red. The comical aspect was quite different from the little drama enacted in the human body. Here the thought almost instantly caused blood to be drawn from other parts of the body and to be rushed to the face and neck. Who

can say to what extent other organs or parts of the body suffered? Who can tell what physical condition of grave consequence would have been produced if the blushing had continued for a long period of time?

We also have the instance where an individual through a thought of fear causes his face to blanch and the blood supply to be temporarily withheld from circulating through large areas of blood vessels in the face. What if this uneven circulation were kept up for a while? How do we know but that the internal organs are blanched, too, through fright? Can we any longer doubt that thought can disturb the body forces or equalize them, can produce congestion or anemia? Can we doubt that thought can instantly choke off an organ's blood supply, its nutrition, or can overfeed it?

If certain thoughts produce certain visible manifestations upon the body, what about other thoughts and other physical conditions? Is it not possible that certain thoughts, acting like the thought of fear, withhold life and blood supply from an organ and cause a wasting away, that certain thoughts, like self-consciousness, cause a congestion of blood and body forces and produce tumors and such conditions?

How does healing through prayer take place? What is its *modus operandi?* Prayer acts as a balance upon the thought and the body forces. When the body forces are equalized there can be no anemia in one part of the body and a congestion or blush in the other. Best of all, prayer relieves and removes old chronic adverse thoughts. The thought that produces a blush or a blanched condition of the face for

a moment or two may be of little consequence but the thought of anger, jealousy, revenge, or discouragement that could hold an internal or vital organ in its grip for months or years could do serious damage to the health. Healing through prayer turns the individual from his adverse thought.

Thoughts of God, thoughts of love and trust, thoughts of healing neutralize the action of thoughts of evil. When we ascend to the spiritual heights where we know only God and His love, we shall break the power of mental law, the action of our adverse thoughts upon our health. We shall arrive at the place where we are unconscious of the body, since it will no longer speak its pain through congestions or starvation from lack of love.

The *modus operandi* of healing is quite simple. God's method of operating in us is purely this: His work takes place when we no longer set up adverse thoughts as barriers. The individual who knows God in the midst of him is neither self-conscious nor afraid. The person who gives up adverse thought for God cannot produce through adverse thought those conditions we have mentioned. God works when we no longer think against Him. His work is healing at all times.

Through prayer we lose sight of the adverse thought that has caused disease, and realize the healing presence of God. His healing streams flow through us, and we are purified, vitalized, strengthened, and healed.

HANDS OF PRAYER

The hands uplifted true in prayer
Are hands that lift another's care:
They help the fallen to arise,
These hands uplifted to the skies.

When clasped in prayer, these praying hands
Unclasp a brother's tight'ning bands,
But bind him to God's love more sure
And clasp him to His heart secure.

There's healing in the hands that pray—
For Christ a channel and a way—
They take so little, give so much,
These hands of prayer with healing touch!

There's silence in these praying hands:
They silence pain and pain's commands,
They smooth the brow, its cares erase,
Bestow of Spirit calm and grace.

Now hands, like men, know how to pray;
And somewhere hands both night and day
Are used by Christ, His laws observe,
Reach out to you to help, to serve.

HEALTHY REACTIONS

YOUR REACTIONS to the little situations in life make you either healthy or unhealthy in mind and in body. If you are inclined to resist and to fight in mind the situations you have to meet, you will find that you set up a state of tension in the body. If you are unfriendly toward the persons you meet, your mental attitude causes an adverse state in your physical condition. If you are loving in your reactions, your physical body receives a certain loving reaction.

We have our choice in the matter of reactions. No external power or person has the power to decide for us what our reaction shall be. We alone decide such a matter. We can be loving or kind in our relations with others. We can approach our work in either a happy or an unhappy spirit. We can be either responsive or unresponsive in meeting our fellows.

One of the greatest blessings that is ours to enjoy is our freedom to think what we want to think. No one else can in any way cause us to think something that we do not want to think. We can think in terms of love even though the whole world should want us to think in terms of hate and fear. We can train ourselves to react wholesomely and healthily to all situations.

I recall an experience I had several years ago that

makes a good illustration. One evening I had an engagement, which seemed to become more undesirable as the time for it drew near. I went out to the house, stopped my car, and began to analyze my thoughts and feelings. I seemed to be mentally set against meeting the engagement. In the language we often hear about such feelings, I would rather have taken a licking than meet the situation.

I was rather young in the study of Truth at the time, but my understanding was sufficient to help me get hold of myself. It dawned on me that my whole resistance to the situation was mental and that I had allowed my adverse thought to magnify itself so that my good judgment was more or less obscured. I began to think of several friends who would enjoy the engagement; something that had not been given them to enjoy. I realized that there were many present who would enjoy the evening. This line of thinking caused me to see that my whole problem was mental and that I could not go ahead save with a change of mind. Suddenly I had this change of mind and the whole situation became laughable.

I had a most delightful evening, made several new friends, and learned quite a lesson. The next day I heard that one person had remarked about my congeniality! Secretly I thought what a different impression he would have had if I had not changed my mental attitude!

This experience shows how a miserable evening in prospect was changed into a most delightful one. We can be on the safe side only by keeping our mind peaceful and friendly. No doubt, there is many a person who has lost friends and money because he

did not know the secret of acquiring a healthy mental reaction. A young salesman without a healthy and wholesome mental attitude cannot get very far in his business. The young woman who is unhealthy in her thinking, unkind in her relations with others, finds herself in ill health and with a limited number of friends.

A peaceful and healthy mental attitude is sure to have its reward. Such an attitude helps us to manifest peace and health in our physical body. Such a state of mind will certainly draw to us congenial friends and associates. The very Spirit of God is revealed in the mind of the peaceful person.

The congenial and responsive person has reacted in a healthy way to situations so often that it has become second nature to him. His congenial attitude shows the inner working of his mind. He reacts to life itself in a friendly manner, and life in turn is kind to him. He is responsive and receptive to all that life bestows upon him, and life is generous in the giving.

If you are mentally fighting something today, change your attitude. Rest the overworked cells of your brain and think in terms of peace and love for a while. Your resistance but acts as a barrier to the good that might come to you. Your friendly and peaceful reaction will prove to be the power that transforms conditions for you and makes you master and victor.

BLUE SKIES IN THE HEART

What if the days are dull and gray
And snow is on the pines!
The Son of God shines every day—
Within your heart He shines.
What care you whether snow or rain
Fall over leaf and clod?
Each day to you is one more gain,
A chance to know of God.
What if the sky is dark o'erhead—
What matters this to you?
Within your heart no skies of lead:
You have but skies of blue!
Just find the blue skies in your heart;
There shines the Son of Light!
In darkened days you have no part,
Within you no dark night.

A HEALING TREATMENT ILLUSTRATED

MANY PERSONS unacquainted with the *modus operandi* of a metaphysical treatment for health are somewhat mystified by it. To them it is but a series of affirmations and denials more or less hypnotic in effect. They think of the treatment as effective in diseases of the imagination but of no use in diseases of any consequence.

Strictly speaking, a metaphysical treatment is not an illustration of the power of mind over matter. The body is not held under the power of the will. A healing treatment is the operation of Truth, Christ. Such a treatment relieves the body of disease-producing thoughts about it and establishes that which is true. The human mind has but one part in the work, that of being a channel through which Christ —Truth—works.

In a metaphysical treatment we relieve the mind of those thoughts which are antagonistic to Truth. We think thoughts about the body that are true according to the mind of Christ. We arrive at a place in the treatment where we seem to cease individual thinking and just let the Truth of Christ work through us.

In the mind of Christ man exists perfect and whole. This truth remains unchanged regardless of the extent to which the individual accepts disease and outpictures it upon his body. He treats himself

metaphysically when he relieves his mind of disease thoughts and lets the Truth of Christ work. His healing depends upon but one thing: his ability to let Christ work. He must be able to behold in his mind's eye this work of purification, redemption, and perfection.

A healer or one who helps others to catch the vision of health is a person trained to pray according to Truth. He is able to help the one for whom he prays by helping him get rid of his disease thoughts and let Christ work. The healer does not heal others through personal power of his own. His work is accomplished through his ability to pray.

Metaphysical magazines contain testimonials of healings that often sound miraculous. They are modern examples of healing unrivaled by healings reported in the apostolic days. We see illustrations of healing by prayer that would startle us but for the fact that we see and know of so many of them that we come to think of healing as a matter-of-fact occurrence.

When the patient catches the vision of his perfection in Spirit, healing is sure to result. His body may appear to be diseased but this appearance soon changes to health when powerful spiritual forces are at work in the process of redeeming it from disease and regenerating it through Truth. At no time should we let the appearance of disease deflect us from our purpose of knowing Truth and applying it for health.

A metaphysical treatment loses all its mystery when we begin to see healing taking place. We are encouraged to give up our adverse thoughts entirely

in order to give the healing processes full rein. After we have experienced a healing, even though seemingly inconsequential in its scope, we are more encouraged to look for healings of a more important nature.

Remember that you are not healed by your own mind. Your mind is the channel through which Truth works. Of course, looking at it from your own standpoint, you think of your mind as the only healing power. In treatment and prayer, you reach that high consciousness which is apart from mere mental activity and in which only Christ is recognized.

Jesus performed instantaneous healings because of His ability to rise to the heights of the Christ consciousness wherein is no disease. He could so clearly perceive man's wholeness and He instantly wiped from His own and the patient's mind all that appeared as disease. His mental process in disregarding disease was the same as the operation of your mind when you know that a lie is a lie. You cannot accept a lie for truth when you know that it is something false. You have no difficulty in thinking the truth about a proposition when you know what is true about it.

Many persons have difficulty being healed because they permit their minds to lapse from thinking Truth and drop back into thinking disease as something belonging to them. They do not keep the high vision of Truth.

EYES OF CHRIST

Eyes of Christ, keep shining
Through these eyes of mine;
Keep my glance turned upward
To your glance divine.

Eyes of Christ, beholding
Beauty long concealed,
By your look celestial
All of good's revealed.

Eyes of Christ enraptured
With the vision fair,
Share with me its splendor:
Goodness everywhere.

Eyes of Christ, illumined,
Wherein wisdom lies,
Let men see, reflected,
Your light in my eyes.

THE HABIT OF BEING SUCCESSFUL

DO YOU know people who have the habit of succeeding in whatever they undertake? Do they not seem to cultivate the habit of success just as others seem to cultivate the habit of failure? Have you not thought of success as a habit that can be acquired?

Each time a man succeeds, his success makes every subsequent achievement easier. He establishes a process of mind activity that anticipates and assures success. Fear of failure is overcome and confidence in success is established. His mind thinks success, and he moves toward success.

The pioneer finds that each time he travels over a new path that he is making, his progress becomes easier. In the same way, every time we use the success thought or think of ourselves as successful, the easier it is for us to succeed. Thinking the thought of success helps to weaken any thought of failure that may be lurking in mind.

"Unto every one that hath shall be given, and he shall have abundance." To every one who has the consciousness of success and uses it, shall be given more and more success. Success eventually will become a habit with him. He will become so used to thinking success and being successful that he cannot fail.

Many men need to cultivate confidence in success.

They need to feel, when they are inspired by the Spirit within them to do something, that they can accomplish it. They need to know that the very act of attempting to do what Spirit bids them carries success with it.

In almost every home, office, and institution may be found some one who succeeds more easily than his associates. He has discovered the mental technique of not giving his mind to thoughts of fear and failure. He has found that success comes by entertaining thoughts of confidence and success. The success of the man who succeeds in modest surroundings is somewhat akin to the success of a man who conquers a world. Each succeeds according to his mental capacity to succeed or according to the measure of his consciousness of success.

After we have established the habit of success, we feel that certain forces within us rush to our aid when we undertake to do something. We feel that we are literally carried forward to the goal. Nothing in the external world has power to impede our progress or interfere with our success.

The person who seems to fail by habit confuses a new endeavor with a past failure. In so doing, he causes his former thoughts of failure to play upon his new undertaking and to identify it with failure. He may follow such a line of argument as this: "Once before when I tried to do about the same kind of thing I failed. I am sure to fail this time, because here is this person who wants me to fail, and there is that circumstance which will not add anything to my success." We can see that he readily falls into the habit of failing.

The man who succeeds carries with him an inner conviction that he is going to succeed. He remembers his past successes and this helps to strengthen his confidence. He seems to think success in some automatic fashion. He is like some modern Midas whose golden touch might cause whatever he undertook to prosper.

Do not discuss your failures with others or put it in their minds to think of you as always failing. Let them think of you as succeeding. Those who want their business to prosper will compensate you well if they think of you as having the habit of succeeding. They will want you to share the fruits of your prosperous consciousness with them.

Before undertaking a new project, get your inner vision and guidance. Get the approval of your indwelling Spirit, then go ahead. Get the conviction that the Spirit within you is urging you to success. Go forward with this inner secret in your heart.

You cannot fail when you have Truth and love in your heart. You are bound to succeed when Christ in you succeeds in making His presence known to you. You can go into the very heart of the commercial world and keep true to the inner vision. You can go where men are afraid of failure and convey to them the message of success.

Make a success of something of whose success you have entertained doubt. Crown this success with another—one possibly a little larger and a little more difficult to achieve.

MAKING THE MOST OF LIFE

I feel that he succeeds the best
who makes the most of life;
Who's not discouraged or defeated,
touched by stress and strife,
Who makes the most of what he has
will find that he succeeds;
The good he has just multiplies,
supplies him all he needs.

No life can be so barren, friend,
but that there's good somewhere;
We must then find the hidden good
and give it thought and care.
There's no career, no work to do,
but has its full reward,
If we but place our own affairs
in keeping of the Lord.

If you would make the most of life,
to what you have give praise!
But you must never once complain:
Be joyful all your days.
For you can make a big success,
nor once be touched by strife,
If you succeed with what you have
and make the most of life.

THE GOOD LUCK CONSCIOUSNESS

THE PERSON who is ordinarily spoken of as being lucky is one who unknowingly stumbles upon the working of the law of good fortune. Were he to understand this law and live by it, he would always enjoy good fortune. There would be no seasons of good and bad luck.

The individual who believes that his luck is derived from some charm that he carries is lucky because of his faith in the charm. He should have faith in himself. He should realize that in Truth his good fortune cannot derive from the power of things. The only charm of good luck that he can ever need is the possession of a consciousness of good fortune and the realization that through this that which is for his highest good always comes to him.

If you would have good luck and good fortune, abide in the knowledge that good fortune is yours. Keep out of mind all belief in ill luck. Never think of yourself as unfortunate. Never voice any opinion about your misfortunes. Think of yourself as identified with good fortune.

The writer once knew a man—he would meet him on the street every few months—who always had new evidence of his own hard luck. This person so firmly believed in ill luck that it seemed to make him happy to point out that he was right in his convictions that he was under some spell of misfortune.

One day he stopped the writer to say, "You seem to believe in some psychology of personal finances. But do you not see that my experiences disprove your beliefs?" Of course the writer's reply was something like this: "Your experiences prove that you are using a certain psychology of finances adversely. You firmly believe in ill luck and you are producing it. The law of good fortune cannot operate in your affairs because it lacks an operator."

The person who believes in his own ill luck is an enemy to his own good luck. The person who believes in misfortune cannot be fortunate at the same time. Viewed from the standpoint of Truth, the good-luck consciousness is very closely akin to the consciousness of God as our unfailing supply, protection, justice, and order. We can see that the person we call lucky is but one who has occasional glimpses of the presence of God coming to him in times of need.

The student of Truth does not believe in luck, if we are to think of luck as a hit-or-miss proposition. He does believe in good fortune as founded upon a scientific law of good fortune. He centers his life upon the presence of Christ within him and knows that through this he draws to him his highest good.

Would you build up a good luck consciousness? Then build up a consciousness of the presence of Christ within you. Know that you carry this presence with you wherever you go, that nothing can prevail against it, that it draws to itself only good. Realize that you can know no defeat because Christ within you triumphs at all times. Realize that no misfortune can be attracted to you or occupy your

world, because you live in the constant expectancy of good that comes to fill your life with good.

Do you not see that what you have thought of as luck must be something founded upon substance, established in Truth? The unlucky person's luck changes only when he changes his thought and accepts that truth which will give him a consciousness of good fortune. Your most lucky possession is such a consciousness because through it all good is attracted to you.

If you have thought of yourself as unlucky, if through your thought you have been attracting to yourself a series of misfortunes, change your current of thought. Turn to the law of good fortune. Expect good to come to you. Think often of your fortunate experiences. Begin to think of yourself as lucky. Think more and more of your life as founded upon a never-swerving law of good fortune.

As long as you hold yourself under the spell of ill luck, you cannot hope to have a better position or increased finances. What you call ill luck will be transformed into success and plenty when you grasp the truth about good fortune. Changing your luck is a matter of changing your belief. Identifying yourself with good fortune is solely a matter of identifying yourself with the consciousness of it.

The extent of your good fortune depends upon the extent of your consciousness of Christ in you and in your life as the presence of that blessing which you most desire and need.

IF LIFE WERE BUT A DAY

If all that we could know of life
need be but for a day,
If life were really one day long,
we'd make that one day gay;
We'd never take the time to frown,
to worry, or to sigh,
We'd get the good we could from life
before the day went by.

Some flowers grow that open wide
at dawn to bloom till night:
They keep their faces to the sun,
reflect its sunny light,
They shed their beauty, perfume sweet
on all who pass their way—
And all they ever know of life
is but a single day.

In Truth we've but today to live,
the present moment's all,
Tomorrow never seems to come—
it e'er eludes our call.
We need to get the good we can
from all today can give,
So let's resolve that we today
will love, rejoice, and live!

EACH ONE HAS HIS OWN PLACE TO FILL

EACH ONE of us must come to the realization that his place in the great universal plan is most definite and necessary. He must realize that he is in the position of trying to work against this great plan if he does not fill the niche in life that is rightfully his. He must come to the realization that God has a position for him in which he alone can do the best work.

Never think of yourself as one who finds himself alive and is compelled to see life through, come what may! This is not living in the true sense of the word. You must take an active part in life. You must help enrich your own life and the lives of those about you. You must see yourself as a most necessary part of the great plan of life.

If you find yourself in what you consider an inconsequential position, what should you do? Your first step is to make your present position one of consequence. With your ever-expanding consciousness you must outgrow your present position before you can feel ready for the one you idealize. You must definitely know that you have an important place to fill and be ready to fill it.

The person who is always without a position is

one who fails to realize that he has a place in the great universal scheme of things. The person who wants to commit suicide has failed to perceive that he has a definite place in the world's work. The individual who approaches life from a standpoint of indifference neglects to see the purpose of life.

Each one has his own place to fill. He produces a certain lack or confusion in the great universal scheme if he does not fill his place efficiently and well. He fails to co-operate in the great plan and in turn, from his own viewpoint, everything in the great plan appears to work at cross-purposes with him. His failure to comprehend the great truth of life eventually causes him to appear to fail. Failing to take his place in the great plan, he has the strange experience of feeling that he is a part of life but in large measure unidentified with its great scheme.

You are in the position where you find yourself today because through certain soul activities you have been drawn to it. Your obligation is to do well the tasks assigned to you. You are to realize that you have a salemn obligation to fulfill. You can take a step forward or upward only when you can idealize and visualize the place ahead of you as your own.

Each morning you are brought to the threshold of a new world. You are to conquer this world by not letting its problems master you. You have a tremendous responsibility: that of being ready and willing to stand aside and let the Lord take full responsibility. You must give up personal will in order that you may know the will of God—His good will.

Your place in life is a unique one. No one in

all the world knows your soul problems but He who supervises the great plan. No one can appreciate your trials and difficulties as He can appreciate them. Many times your work is almost a secret pact between you and this great supervisor. Sometimes you are appointed to do that which no one in all the world must know about, to perform that task which is to be considered most confidential.

Think of your position as a most important one. Think of yourself as having a special task to perform in the household of the Lord, regardless of how insignificant it may appear to be. Realize that all work is sacred when performed in the higher consciousness.

Do you see that you must have a higher view of your relation to the great plan? Do you see that you must take the attitude that you have a great work to do? Do you grasp the truth that your place, your work is important and that only you can fill it or accomplish its task?

Whoever you are, wherever you are, whatever your task, realize the truth of this message today. Begin living a new life through feeling that you owe something to life. You must make it richer. You must enrich your own life and the lives of those about you. You must reach higher and higher in spiritual understanding and then apply that which is taught you to the tasks at hand. You will work without a sense of labor when you approach your work through this new consciousness. His hands will work through your hands and your task will be easily but efficiently performed.

DOES IT MATTER?

Does it matter, friend, I ask,
what other persons do?
What they think and what they say
can never injure you.
Nor their words or deeds unkind
can injure you the least,
If from unkind thoughts you're free,
from thinking fear have ceased.

Does it matter what another
says about you, friend?—
Thinking what another's thinking
never comes to end!
If you gave into his keeping
your own peace of mind,
You'd be slave and he'd be master—
to your freedom blind.

No, it matters not what others
say or think of you
If about yourself you're thinking,
always thinking true;
If you're steadfast to the vision
of the truth that lies
In your soul, men will behold it,
will good recognize.

NOTHING CAN RETARD YOUR PROGRESS

THINK of yourself as always going forward. Realize each day that you are nearer your goal and your ideal than you were the day before. Know that within you lies the power to progress. Nothing in all this world can keep you from advancing when you know this truth.

There are many things that persons think can keep them back. They hold many limiting thoughts concerning themselves. All these thoughts can be summarized in the belief that other persons or things can retard their progress. Many persons lack the consciousness that they have within themselves the power to progress and to succeed.

All of us have heard individuals confess that they could not go forward in their work because other persons or things held them back. Sometimes the explanations and excuses given have seemed almost too trivial for consideration; yet we have heard such confessions made at a time when the inner thoughts and the subconsciousness of the individual were plainly revealed. We have known persons to give some reason why they could not succeed or progress that seemed almost ludicrous.

Discipline yourself to think of yourself as with-

out limitations. You were not created by God and placed in this world to be held down by the limited thoughts of others. You were created free, independent of the limited beliefs of other persons. There is but one thing that can hold you back: your own limited ideas about yourself. Nothing in all this universe can retard your progress. No person, thing, or circumstance can keep you from reaching your goal and the fulfillment of your ideal when you realize your freedom from limitations.

Many, many persons in the world are living unhappy, thwarted, unsatisfied lives because they think they cannot have what they want. They think they cannot do what they want to do. They despair of reaching the goal that looks so attainable except for the limited thought they hold over themselves. They live in a state of self-hypnosis, hypnotized by their own thoughts of limitation.

Nothing can defeat you when you find within yourself the capacity to succeed and progress. In the past you have possibly given much thought to the world about you. You have been led to believe that you were influenced by it and subject to it. In the new understanding you will come to see things reversed. You will find the Spirit of God within you and discover that things of the world are subject to you through Him.

No longer be shackled by self-hypnosis. No longer miss the joy of attaining your goal because of foolish beliefs. You have within you the power to succeed. You have the power to go forward regardless of what obstacles may seem to appear on your path. Within you is God power. Go forward.

A DAY WELL SPENT

A Prayer Poem

O LORD, I pray Thee when tonight I see the last of western light, that I may have this sweet content: "Today has been a day well spent"; that I may feel I've lessened pain and grief and want and mental strain of some lone trav'ler, as I ought, by sharing with him strength'ning thought; that life to him has been more bright, and that I come to greet the night with the assurance that my aid has made another less afraid, has helped him well with courage strong throughout the day, though seeming long; that by my thought and help and word some one has found the force that stirred him to endeavor and to gain the prize he cherished, without pain. If but to one my strength was lent, I'll think today's a day well spent. Amen.

TAKE YOUR PLACE

YOU WERE created and brought into the world to fill a definite place. If through your adverse thinking you keep yourself out of the position God has assigned to you, you bring confusion into your life. You cause a certain unsettled condition in the great universal plan as far as you are related to it. The vacant chair at the Lord's banquet remains unfilled because you do not fill it. No one else can take your place in the Lord's sight.

If through misfortune of some kind you find yourself today in a position that you feel is not the place God has in mind for you, your duty is to find that place and fill it. You are to accept God's aid in discovering your place in His great plan of life. On no account are you to be discouraged, nor content with anything short of God's blessings for you.

Many persons are ill at ease because within them is an urge to go forward and upward and they do not obey the impulse. They become restless because they have the subconscious feeling that they can go ahead, but they do not let themselves be impelled by it. They have the inner conviction that they could have better things in life but refuse to move toward the object they seek.

The study of Truth sets us free. We are liberated from inhibitions. We cast off the bonds that have kept us bound to limitations. We escape from

the place of humility, sacrifice, and lack and catch the vision of our place in the Father's business. We see Him advancing us from glory to glory. We accept the good fortune that He has in store for us.

Take your place in the Father's love! If you have been living in animosity and fear, if you have let yourself dwell in personal consciousness and lovelessness, move up higher. Your true place is in the bosom of the Father.

Take your place in the Father's light! If you are now in darkness, obey the Father's call to come into His light and let His glory be shed upon you. You were not created for a place of darkness. Your soul ever urges you to finer things in life. Your soul cries out for more light because in itself it is a thing of light, of light created.

Take your place in the Father's perfection! Behold yourself as He sees you: perfect and whole in mind and in body. Deny to mind any thought that would keep you from enjoying the blessings that are yours as the perfect child of God.

Take your place in the Father's life! In Him you live. He lives in you. Do not think of yourself as compelled to live in anything apart from the presence of God. Find this presence and live in it. Realize that you are one with His life and that your place in it is established.

Take your place in the Father's blessings! Know that His limitless resources are at your command. Do you think this attitude is too self-assertive? Remember that the prince of a royal household is not self-assertive when he shares in his father's bounty. He may have a feeling of humility when he regards

his father but he takes the good showered upon him as a matter of course. He takes his place in the royal household because there is no other position to take.

The Spirit of Christ today urges you forward. You are commanded to lay aside your weeping, discontent, and resignation and to take your place in the royal household. You are to behold yourself as free, healthy, and successful. You are to see yourself as the child of God and regard Jesus as an elder brother.

To take your place in the Father's love, to accept the position He offers you in the great universal plan, calls for but one thing: the right mental attitude. You are to rule out of mind every thought contrary to peace, joy, health, and success. You are not to be content any longer with anything short of these. You are to aspire to the high consciousness in which the blessings of God are showered upon you as the most natural thing in the universe.

Do you think that aspiring to your rightful place is going to make you too discontented with life? You will be discontented until you find it. You will be discontented as long as you are content with anything short of the ideal that you occasionally behold. Your natural choice is to train yourself to enter the high consciousness in which blessings are yours at your command and desire.

IN MY GARDEN

Christ is walking in my garden
in the coolness of the day;
There He comes to wait my coming,
for at early morn we pray.
There we meditate together
as He sits right at my side,
Thinking of the heav'nly splendor
as we there in peace abide.

In the coolness of the morning,
at the early break of day,
All my thoughts of care and trouble
are forgotten, pass away.
In His presence there abiding
all my thoughts to Him are raised,
Every good He sees within me,
all the good in me is praised.

Christ is walking in my garden
when I come to morning prayer;
I am sure to find Him waiting,
when to Him I there repair.
In my heart this garden's blooming;
there in secret Him I find
When but thoughts of love I'm holding,
like the thoughts of His own mind.

STEADFAST AND IMMOVABLE

WHAT ADVICE and encouragement shall we give those who are not steadfast, those who are easily moved by adverse conditions, those who cannot stand firm in the face of discouraging conditions? In Truth there is but one thing to offer. We can but advise the unsteady to turn from the external condition that disturbs to the Christ within. We can but advise that the movable find refuge in the immovable. Those who are not steadfast must identify themselves with the steadfastness of Christ.

"My beloved brethren, be ye stedfast, unmovable." Be steadfast in the consciousness that Christ in you is steadfast and immovable. Be unmoved in the face of danger or adversity because Christ in you stands firm in the realization of Truth. Let no belief that things of the world about you can disturb you enter your inmost consciousness.

If you would be immovable, if you would be unaffected by the state of things of the world and by that which other persons say or do, turn in thought to Christ. The presence of Christ in you is the power that makes you steadfast and unmoved even when the whole world about you appears to be chaotic. His presence becomes to you the very presence of stability in your soul. His presence causes you to realize that persons, things, and events cannot shake you.

When we see some person easily disturbed by things about him, how natural it is for us to recognize that he has need of some steadying influence! Students of Truth recognize that he needs Truth, needs to know of the presence and power of Christ within him. They naturally affirm peace and poise for him when they see his need for this. They want to turn him to Christ.

"Be ye stedfast, unmovable" in the realization that things of the world about you cannot move you. Become so conscious of the steadfastness and immovability of Christ in the midst of you that you know with inner assurance that nothing in all the world about you can disturb or affect you. Cease to be swayed because things of the world are swaying. Cause them to cease their swaying by taking a firm stand for steadfastness.

Do you admire those who can remain calm at the appearance of adversity? Do you know what it is in them that you admire? It is the presence of Christ that steadies them. It is He within them that causes them to stand firm. You admire Christ standing steadfast and immovable. You behold His presence shining through them.

Those who are steadfast in Truth remain steadfast even when that which is untrue seems to be evident. They are steadfast in the consciousness of peace even in the face of chaos and inharmony. They are immovable in the realization of perfect health in Christ even when disease appears in some alarming guise. They are steadfast in the realization that God does provide even when empty storehouses would proclaim that God's supply is limited.

I LIVE IN THE LAND OF THANKFULNESS

I love the Land of Thankfulness
where blessings overflow;
I claim it as my native home,
most charming land I know;
And if I've need of anything,
no matter what it be,
I just give thanks with confidence
and see it come to me.

I like to live in Thankfulness—
would live there all my days;
Would let its spirit stir my soul
and fill my heart with praise.
I questioned once how I had found
a place of such a kind;
Knew I'd discovered it, because
I'd thankful thoughts in mind.

Oh, come with me to Thankfulness!
We ask but this of you:
That you be always thankful, friend—
but this is all you do.
And if there's anything you need,
no longer doubt or fear;
The thing you seek's awaiting you,
it surely will appear.

BEING STABILIZED

HAVE YOU reached a consciousness in which you feel that the presence of Christ within you is like some immovable column? Have you realized that this presence is something unshaken even in times of stress? Have you gained the realization that there is that within you which endures through all seasons, all situations?

Christ in you is that which is unshaken, immovable, enduring at all times. You may succumb to the race belief in fear, disease, and lack but Christ still endures. At the moment when you relax mentally from thinking adverse thoughts, He steadies you with Truth. He stabilizes you when you would waver.

When another says or does something that might disturb you, Christ stabilizes you in the realization that no one can affect or harm you. You realize that you are something like a strong tower against which the winds or waves cannot prevail. You are stabilized. Even as a high tower has its footing deep in earth so do you have your foundation established deep in Spirit and you are unmoved by capricious winds or adverse beliefs.

The matter of being stabilized depends upon but one thing: finding the presence of Christ within us and identifying ourselves with it. This identification saves us from relating ourselves to things of the

external world or believing in their power over us. Persons, things, or circumstances cannot affect us when we know that we have within us the pillar of light or column of unchangeable substance.

The unstable person is like the reed in the wind. The reed is blown first one way and then the other by the winds about it. It may be broken or destroyed if it cannot resist the wind. The person who is unstable is blown, pushed, or tossed about by the state of external things. His state varies according to the state of things about him.

The stabilized person is unaffected and undisturbed by what goes on in the external world. He is so conscious of his power to withstand things of the world that their power becomes quite insignificant in his estimation. The thought of fear, disease, and lack may prevail all round him but it does not affect his consciousness of courage, health, and plenty. Other persons about him may succumb to race thoughts and adverse beliefs but he still remains true to Christ and takes a firmer hold upon Truth.

Give less thought to the belief that external things can affect you and you strengthen your consciousness of reliance upon Christ in the midst of you. Think of His presence as enduring through all time and all circumstances. Know that His power remains omnipotent even when things of the world seem to vaunt themselves against Him. Realize that He is still present within you even though the world about you may present the appearance of every form of evil. Stabilize yourself in the knowledge that Christ in you ever endures.

I KNOW GOD ANSWERS PRAYER

I know not how it will be done,
just how my God will answer prayer,
But I have faith that He will hear,
that He will know and He will care:
As my prayer ascends to heaven,
back will come the answer sure;
If I pray for strength and wholeness,
He will send His strength and cure;

If my need be food and shelter,
He will send His prompt supply;
If I ask for His assistance,
I can best on Him rely;
Ready, He, to lead my footsteps
at the branching of the road,
Ready, too, to take my burden
when it seems to be a load.

I know not how He works or answers,
know not how or when or why,
He has given His assurance
that He's with me, ever nigh,
Giving help and love and substance
when my heart lifts up its cry:
He will answer when I call Him,
to my side in need will fly.

GOD'S WILL IS GOOD WILL

THE PRINCIPLES of mathematics do not permit you to add five and seven and get thirteen. We may say that it is the "will" of the principles of mathematics that you have twelve whenever you add five and seven. We can think of this as "will," because it proves stronger than your own human will. You could not through concentration or prayer change the principles of mathematics or by any human effort cause them to be other than dependable, accurate, and reliable principles.

You are in the position of having to "obey" the principles of mathematics whenever you would use them. The impersonal decree of the laws of mathematics is that you have to abide by their operation. You have no other recourse. However, their constancy and accuracy prove to be a blessing to you; otherwise, you could add five and seven one day and get six; add them the next and get fifty. So you see, what we have called the "will" of the principles of mathematics is, after all, good will or else it would prove to be vacillating and capricious, entirely undependable, giving you extra measure at one time and short measure another.

The principle of Truth has some things in common with the principles of mathematics. When you understand and use the principle of Truth you cannot get hate, fear, disease, and failure. Like the

principles of mathematics, it does not permit you to manifest these adversities when you use it. You have to obey a certain law or come under a certain agreement when you use the principle of Truth. You have to abide by the "decision" of the principle of Truth and accept the good it brings to you.

Thinking of God as "principle" or "law" gives us a certain feeling of God as being dependable, accurate, and reliable. When we place our trust in Him and co-operate with Him we understand what His will for us is. We realize that it is always good will. Thinking of Him as the "law" of our life, we realize that He is the "principle" of our health. We realize that we can have naught but health when we apply the principle of Truth.

You will not understand the absolute nature of God until you think of Him as Principle. Prayer will seem to be a hit-and-miss proposition until you realize that it is founded on spiritual law. Your business is likely to have its ups and downs, its times of prosperity and of adversity, until you know that it is founded on principle, the never-varying principle of prosperity and success.

God's will for you could no more be disease and failure than the "will" of the principles of mathematics could be confusion or mistakes in addition. God does not "permit" you to have disease or failure when you apply His law any more than the principles of mathematics permit you to add five and seven and get thirteen as the result. God is good and the action of His law is always good.

GOD ASKS BUT THIS

That which your God requires of you—
'tis easy work for you:
He asks but this one simple thing:
that you be ever true.
He asks of you to think His Truth,
be true to Him and man,
Be ever thinking, living Truth—
be true as e'er you can.

God would that you be true to Him
and in return gives you
The best He has of heaven's wealth.
'Tis little that you do:
You think His Truth about yourself—
with health He compensates;
You think the Truth about His love—
He sets you free from hates.

God asks but that you think His Truth
and your reward bestows
Upon you as your peace and joy.
Along your way He goes.
God asks but that you think a thought—
but that thought must be Truth—
And in return He gives you wealth
and love and health and youth.

HOW OMNISCIENT IS GOD?

GOD IS omniscience, all science or knowledge of Truth, all science of spiritual reality. Man can know the science of God or experience spiritual understanding only through spiritual consciousness. In his workaday world he may "know" many things that have no place in the omniscience of God and, consequently, part of his work when entering spiritual consciousness is to "unknow" that which he formerly accepted as true.

"But," you may ask, "does not God know all things? Does not He know our diseases and shortcomings?" Remember that man is the knower and God is man's spiritual understanding. Since God is Truth, if God could know that man has disease, then disease would become an eternal verity and would become true about man. Does God know that brother John had indigestion last Friday night? In universal Truth there exists but one fact about man that concerns his health and perfection. In universal Truth there is no brother John, no indigestion, no Friday night. There exists only man in perfect health for all time.

When we enter a state of prayer, we do not inform God about someone's indigestion or ask if He knew about it. We pray in order to charge our minds with the truth that God "knows," or with the knowledge of Truth that comes to us in prayer.

We enter into an attitude of prayer so that our minds may "unknow" what they have thought about disease or shortcomings and be filled with spiritual knowledge.

Omniscience must represent an absolute ideal to us. Man has power to know all things in the sense of knowing both good and evil, health and disease; but in the omniscience of God there exists only man's good and his health. Man may be dual-minded, but God is not.

Do not think of God as some sort of a cosmic brain. You cannot understand what we call the mind of God from studying your own mind in its conscious reasoning, entertaining opposing thoughts, taking cognizance of personal matters.

How omniscient is God? His omniscience is unlimited as far as absolute Truth is concerned. Think of God as "all absolute science or spiritual knowledge," but do not try to include in this any belief that God knows personal shortcomings in the sense that man knows them. If God were something that knew both good and evil, He would be on the same level as unregenerate man, dual-minded in His thinking.

Quite often we hear it said that God can do all things; but there remains one thing that God cannot do, and that is to think evil.

We call God the one Mind because there is but one science or knowledge of Truth, but one spiritual consciousness. Were there two minds, two spiritual sciences, there would need to be two gods. In Truth, there is but one God and only one Mind of Truth; only one spiritual consciousness known to the man who is freed from dual-mindedness.

WE SEE THE FACE OF GOD

I know we see the face of God
when we behold a smile!
We look upon the face of man,
see God there all the while;
We see God's love there shining through
when smiles the happy soul,
And know that to reflect God's light
should be our aim and goal.

I like to see a happy face
that's tipped with heav'nly light,
A countenance that indicates
a heart whose thoughts are right;
And back of it I see a soul
where love just overflows,
A soul revealing freely Truth
that the illumined knows.

I like to meet a happy man
whose soul is in his face,
There Love personified behold,
see more of heavenly grace;
I think that heaven's messengers
come to a world distressed
When we meet others on the way
who give us peace and rest.

THE ABSOLUTE VIEWPOINT

QUITE OFTEN teachers of Christian metaphysics are criticized because they take an absolute stand. Their opponents criticize them for taking the stand that in Truth God is all in all, that He is the only presence and power. Some one says that God, the good, cannot be the only presence and power because there is the appearance of evil and disease. Another says that God may be considered all in a theological sense but not in a practical way.

The teacher of absolute metaphysics takes the stand that God, the good, alone is omnipresent and omnipotent. In this realization he comes to know the nothingness of the claim of evil and disease. His only working tool is Truth. Without the realization that God is all in all, he would be a victim of the race belief that evil shares in the presence and power of God.

The teacher of Truth early finds that he cannot make a compromise. He finds that he cannot believe that God is only partly omnipresent and omnipotent or that He is at one time all-powerful and at another half-powerful. If God is God, omnipresent and omnipotent as all good, He must be so at all times and under all circumstances.

We must think of Truth not as a religion or a system of theology but as a practical science or

philosophy. We must think of God as something that helps man in his extremity. We must know God as a power that man feels when he needs power. We need to know God as all in all at a time when something adverse would seem to usurp God's presence and power.

The absolute viewpoint knows no concession to race belief. The absolute philosophy of life has its reliable principle when evil and disease seem to be raging as well as when things seem to be going all right. The absolute viewpoint takes a most positive stand and gives no quarter to the appearance of anything unlike God.

One time a year or so ago, when many persons were experiencing adverse conditions, one man, who was a student of Truth, told us that he had been unable to apply it to his own affairs and he was going to give it up. Our answer to him was something like this: "You cannot ever give up Truth. Once you discover it, you find it is a part of your very life. Your only possible escape from adverse conditions is through your being loyal to Truth and through applying it." He grasped the point and saw that even though he had been discouraged, even though he had failed in his efforts, he still had to remain positive to Truth.

You can see that the more evil appears in your life, the more loyal you must be to Truth. You must be positive and absolute in your thinking. You must cling to the truth that God is all in all even when evil seems to be all. There is no other way out. There is no other means of escape from adverse conditions but that which comes through Truth.

IT NEVER HAPPENED

The mind of God, to Truth so true,
Can have no thought that limits you,
Has not a record of mistakes—
Those memories which cause heartaches.
When you accuse yourself of sins,
The trouble in your heart begins,
Yet through it all, in heaven's sight,
You are God's child, your soul is white.
If in God's sight your "sin" were placed,
You could not have your sin erased;
But God, of mind so pure and true,
Knows not of evil that you do.
If you but know that in God's mind
There's never thought of evil kind,
That sinful deed of yesterday
From memory'll be cleared away—
"It never happened" in God's sight.
No darkened thought obscures His light.
Since God is but your Father true,
He knows naught but the good of you.
His Truth endures though you may fall.
Then rise again, obey His call,
Cease blaming self. Just know what's true,
And say that He's "forgiven" you.

I GIVE TO CHRIST TWO GIFTS

BLESSED Christ, I give to Thee today something that I have hugged to myself for a long time. I yield to Thee my worries and my cares. I give these to Thee without expecting to take them from Thee again. I give them to Thee without conditions, provisos, or strings. I give Thee all anxieties that I have entertained about myself, my affairs, my relatives, my associates.

Blessed Christ, take today this gift which has been long delayed in reaching Thee. I yield it up this day, knowing that I shall never see it again. This is the first of two gifts that I give to Thee. The first goes to Thee that I may more fully rejoice in giving Thee the second gift.

Blessed Christ, the second gift is my full and complete love. Giving Thee my love, I vow that I will love nothing in all this world more than Thee. I will love no personality, external thing, or worldly circumstance more than Thee. The love that I give others will be but a love that glorifies Thee. Beholding Christ in them, I will keep Thee ever before my thoughts.

Blessed Christ, in giving Thee my entire love, I give Thee all my thoughts. Henceforth, living in Thy love, I will live in Thy consciousness of Truth. Since I have given Thee my love, I abide henceforth in Thy heart and consequently must be at one with

Thee in thought. I cannot think unloving thoughts and be unified with Thee. Having given Thee my love, my love is centered in Thee. Thinking only of Thee, I can no longer think contrary to good and Truth. I abide in Thy spiritual consciousness.

Blessed Christ, I give my loved ones into Thy keeping. I am no longer concerned about them or their affairs. I confidently know that they will be watched over day and night. I give them to Thee with my love. I will not ask to take them back into personal consciousness. I give them to Thee for Thy eternal benediction.

Blessed Christ, strengthen me in my decision to give Thee these gifts. I give Thee my worries and I give Thee my love. Keep these forever as a sacred trust. May I never weaken and ask Thee for their return. Give me courage in my determination to let Thee keep my gifts.

Blessed Christ, that which I have given Thee is as naught to the peace that comes to me in return. Blessings unnumbered come to me through the meager gifts I give to Thee. Only anxiety and love are asked of me, but much comes in return. Only my gifts am I asked to let Thee keep that I may be bountifully blessed in the giving.

Blessed Christ, keep my two gifts as evidence that in Thee I have placed my trust. Let these be evidence of my increasing faith. Let these attest to my confident assurance that all is well with me and with my affairs. Let my giving prove to Thee that I am willing to go forth this day without care, worry, and anxiety. I am willing to give Thee the burden and to feel Thy loving arms bearing me up.

MY CHRISTMAS GIFT

Alone I sat, for I had left
gay friends amid a Christmas rush;
About me there were Christmas gifts,
my room displayed a festive air;
And then I felt a presence near
infold me in His holy hush—
The Man of Christmas came to me
as I sat dreaming in my chair.
"I bring to you your Christmas gift,"
He said to me in voice so low,
"I bring from heaven peace of mind,
I give you Truth that's understood,
I bless your tongue to speak the truth,
I go with you where'er you go,
I give you power to conquer wrong,
and give you power to see the good,
I fill your heart with Heaven's love.
Your every need I will supply,
I'll guide your feet where'er you walk,
since from my love you cannot drift."
The Man of Christmas passed from sight,
but in my heart I felt Him nigh
And as the Christmas bells rang out,
I thanked Him for my Christmas gift.

"WHAT THINK YE OF THE CHRIST?"

IN TRUTH literature we find little about the personal or historical life of Jesus. Man has found that he needs to look beyond the personality of Jesus to the impersonal and mystical Christ. He looks to that mystical presence that is divine, heaven-sent. Men may argue and dispute over theological doctrines, they may disagree about many things in the history of Jesus, but the man who has received the great illumination is concerned only about the mystical presence.

We are reminded of a woman who traveled far and wide, visited many great churches, sought for comfort within them, hoped to find some religious charm or material relic or some spiritual person or thing, which she might ever carry with her as a shield or earnest of victory in her life's experiences. One day, in a famous old church, she was led to confide to one of the ministers that she had always hoped to find some charm against evil. She felt that sometime she would receive some gift that would protect her from sin and fear, something that would always assure her of health and joy and peace.

The minister, who had long seen many of the faithful of his church look to material or outer things in their worship without grasping the inner truths he tried to convey to them, said, "But, my dear lady, you have the greatest charm of all. You have within you,

in the secret places of your soul, the very heart of Christ. It is the greatest charm of all. Its value far surpasses the wealth of the world. Its power to cast out evil is unsurpassed. Its power of protection is unlimited. In order to use it, in order to have it work its magic for you, your own heart must be right. It must be purified of all thought of evil. Go forth with the heart of Christ and conquer your world."

To this man of saintly vision she turned in surprise and joy. Christ in her? His heart in her? She could carry His loving heart with her? How could any thought of evil or fear reach her when she bore such a sacred charm? She had been taught something of the mystical Christ. It was by far the greatest lesson she had ever received. What did she think of Christ? Her whole being was flooded with a strange light. She felt the presence of His heart within her. She went bearing the heart of the mystical Christ. In the old church she had found the charm she sought.

Afterwards she told the minister that this experience had changed her whole life. With the heart of Christ in her, there was a new guard over her thoughts. Her fears vanished. Her health improved. Her doubts fled. Her enemies changed to friends. Life in general went through a big change.

What do you think of Christ? How can you be unhappy, fearful, or ill, if you have grasped this truth? How could you find disappointment or sorrow or failure, since it is your good fortune to bear the heart of Christ? A material, fleshly, palpitating heart? No, a holy, sacred, and mystical heart that will cause your own heart to beat with a new love. A

heart that is the very foundation of your own heart. A heart that loves when you would fear or falter. A heart that will put new courage in your own heart.

What do you think of Christ? Do you look to the history or life of Jesus of two thousand years ago for help, or do you look to the mystical Christ, that divine presence within you which is mighty to carry you through any situation and make you victorious? Can anything of the external world defeat you when you realize that in you Christ goes forth to victory? Can any person harm you when you have in your midst the very presence of Christ?

Heaven's gift to suffering humanity was the Master Jesus with His Christ message. He turned men to the Christ within themselves. He showed them their Christhood. He revealed to them that they are not things of dust, matter, and disease. He revealed to men their godhood. He declared their spiritual aristocracy.

Do not think of external things as able to defeat or thwart you. Go forth each day in the conscious realization that you have something within you that is divine. Let this divine presence shed its rays of love upon your environment and your life.

You will come to think of Christ in a new way and, best of all, you will think of yourself in a strange, new way. You will think Christlike thoughts. You will behold Christ coming forth to glorify your heavenly Father.

BY THIS YOU'LL KNOW

If we but seek the good in life,
Naught but the good we find.
For what we seek is seeking us,
Attracted to its kind;
And when it's evil that we seek,
Forgetting Truth and Lord,
We should not feel at all surprised
If evil's our reward.

Now, if you see in some one else
That which is good and true,
You may be sure, by this same law,
There's something good in you.
If at some one you look, and think
That evil's lurking there,
You'll find that evil too exists
In your own heart somewhere.

How may you know your heart is pure
And you from evil free?
When you no longer criticize,
Nor evil in men see.
When you in others see the Christ,
No doubt will fill your mind
That you to heaven's gate have come;
For Christ in you you'll find.

BY THIS SIGN

THE MOTTO of Constantine I "*In hoc signo vinces*" is one that the Christian may well adopt. Translated, it reads, "By this sign [the cross] thou shalt conquer." The practical Christian sees the cross not as an emblem of crucifixion but as a sign of victory. He beholds the cross as the emblem of the victorious Christ. The Christian has imprinted upon his heart and soul the badge of his fellowship with Christ, the mark of His promise of victory.

The cross is the Christian's talisman, his assurance of good fortune. By his consciousness of the cross, the victory of Christ, he too is victorious. Christ through spiritual understanding "crossed out" or obliterated the power of evil. As long as man realizes the victory of Christ within him, he cannot believe that evil or sin can be victorious over him.

By the sign of the cross you are victorious. Christ stamps upon your heart the emblem of your victory over every adverse thought or situation. You will conquer because Christ in the midst of you has conquered. You will succeed because Christ never fails.

Learn to think of the cross, whenever you see it displayed, as a statement of Christ's power in you to prevail. It is at once the statement that you have power to cross out or obliterate all that appears in your life as sinful or evil. It is the statement that

Christ has rendered powerless all that would presume to disturb or injure you.

The student of mystical Christianity looks beyond the crucified Jesus and beholds the risen and triumphant Christ. Just as Jesus made of crucifixion an opportunity for triumph, so can man with eyes on the cross make of each trial an occasion for victory. In higher understanding, he can deny and obliterate every appearance in his life that is ungodlike and undesirable. He can declare the mighty Truth of Christ and see it become established as his own victory.

Man stands with Christ at the heart or intersection of the two lines of the cross. He sees it in its mystical significance pointing in four directions. Standing with Christ and accepting the cross as His gift to him, man can look in four directions and know that the world is his through Christ.

The cross is so closely identified with Christ that we must believe in the power of the cross if we are Christians. We must believe it to be the Christian's sign of Christ triumphant in himself. If you are a Christian, you must realize that you carry with you your protection against evil, your assurance of the triumph of good.

How would you like to lead a charmed life? How would you like to feel that you carried with you a charm or emblem of confidence, protection, health, and success that would always work miracles for you? When you have the sign of the cross imprinted upon your heart, you cannot fail. It is your security against harm. It is your assurance of the protecting power and presence of Christ.

Think often of yourself as established in the

light, peace, joy, love, and life of Christ because you are a member of His brotherhood. You carry His insignia upon your heart. Nothing in all the world about you can prevail against Him or His cross. You have immunity against pestilence and fear. You are protected from all that would attempt to prevail against Christ.

Do you grasp the thought of what it means to be a Christian and to wear the insignia of Christ, to be one of His followers, to carry the sign of His cross? Remember that by this sign you will conquer. The world about you will respect this cross when in your heart and upon your countenance you show that you respect it yourself.

The cross of Christ is the badge placed upon man that signifies that he is of Christ's household. Those who have accepted Christ wear His badge. They belong to a fellowship in which they are identified by their consciousness of Truth. They are known by their loving words. They bear in their hearts the image and likeness of Christ.

By the cross of Christ we conquer. We are victorious because the power of Christ must prevail. Nothing can prevail against Christ in us. He abides in us as our assurance that His victory is sure, His triumph certain. In this consciousness we go forth victorious and triumphant.

MEN OF PEACE

Onward, Christian soldiers,
singing, "Peace on earth,"
Through your peaceful message
conquer war and dearth!
With your eyes uplifted,
with your hearts on high,
Christ will lead you singing,
"Peace," with banners high.
Onward, Christian soldiers,
sing the "Peace" refrain!
You through Christ will conquer,
every vict'ry gain.

Onward, ever onward,
keep your hearts at peace;
Through Christ's power eternal,
war is bound to cease!
Christ as love is reigning,
love must e'er prevail;
Christ is ever with you
and you cannot fail.

Onward, comrades, onward,
panoplied in light;
Nothing can resist you,
Christ alone has might!
Soldiers of His kingdom,
knights of brotherhood,
Shout your peaceful message:
Christ be understood!

THINGS

WHAT would we say is the cause of most of man's anxiety? What is it that draws his attention away from God in the midst of him? What is it that causes him to doubt that God is all in all? The belief in things. The belief that the external world conspires against him. The belief that things of the world can harm him. The belief that he must possess things.

Quite often we overhear something like this in a conversation: "Well, what's troubling you, Bob?" "Oh, just things." In that one little word may be summed up a great deal of adverse thought. There is concern about business, worry over family, fear about finances, thought about the future, anxiety about health—probably affected by the belief in things. Things usually take on a personal character in our belief about them and consequently we include even persons in the classification of "things." All the external objective world comes under our head of things, since the individual who worries about things is usually found to be in personal consciousness. We are far more concerned about some personal relationship to things than we are about their three-dimensional character.

In this connection, we are inclined to think of the Bible passage "They enquired of the LORD further if the man should yet come thither. And the LORD

answered, Behold, he hath hid himself among the stuff" (A. V.). Man seems to be so engulfed in his belief in the power of things over him that his spiritual character and power are obscured.

The student of Latin often encounters the word *"impedimenta."* When Cæsar broke camp, there were always the impedimenta to be handled—the baggage, the trappings of war, things! The word itself conveys a sense of heaviness. How much easier it would have been for the Roman soldier if he had been able to "forward-march" without being impeded and bothered with impedimenta. Possibly a good heading for this article on things would have been this Latin word *"impedimenta."* Certainly it conveys the thought. It conveys to us, students of practical Christianity, the thought that the belief in the power of things impedes our spiritual progress.

From the Hindus we get the thought of the unreality of external things. One of our Unity tracts uses the typographical scheme of referring to God as Real but to things unlike God as un-Real. Certainly, a good metaphysical treatment is the realization of the unreality of all that is unlike God. Things considered as having power to harm us would need to come under the classification of unrealities.

The Hindu thought of the unreality and powerlessness of things finds its counterpart in the Christian Bible. We find such teachings as this: "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God." In fact the whole teaching of the Christian religion centers around the

paramount truth of the reality and power of God in the midst of us and the unreality and powerlessness of things of the world.

Now, to what extent can we include other persons in the thought of the unreality and powerlessness of external things? We can realize their inability in Truth to be unlike God. We can realize their powerlessness to harm us. We can know that their hate and envy and malice are nonexistent in the sight of God. To the extent that they are unlike God they do not exist for us. Believing in the omnipotence and omnipresence of God, we cannot believe in the reality and power in Truth of any person or thing that is un-Godlike in character or behavior.

The person who does not understand higher truths thinks of there being a certain center of power outside of himself, and through the power of things he is ruled by this external power. He believes in materiality, fate, and the domination of things. The student of Truth believes in the omnipresence and omnipotence of God, the good. Things are his servants. He helps his fellow man to be delivered from the belief in things. He is prompt to declare the omnipotence of God when his fellow man is burdened by belief in sin, disease, or failure. "The Lord God omnipotent reigneth" (A. V.).

SANCTUARY

I have a sanctuary white,
A temple on a hill so bright,
Where from the world I may retreat
And there the Christ in stillness meet.
It matters not what may befall,
I only need to heed His call.
The sanctuary door's ajar;
The light within shines out afar.
Where'er I am, where'er I roam,
The light still calls me to my home—
The light upon my pathway falls,
He from the sanctuary calls.
The holy of all holies bright,
Its tabernacle white with light,
I find within, where love intones
Eternal praise and Christ enthrones.

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